

TIMOTHIES

TASKE:

OR

A CHRISTIAN SEACARD,
*guiding through the coastes of a peaceable con-
science to a peace constant, and a
Crowne immortall.*

Wherein I. Pastors are put in minde of their
double dutie, and how to discharge it .I. Personall,
as watchfull men. 2. Pastorall, as faithfull watch-
men. II. True doctrine is advanced. III. Tradi-
tions discountenanced, & their rancour discovered.

*In two Synodall assemblies at Carliell, one of two severall, but
futable Scriptures. This of 1 Timoth. 4. 16. and
that of Actes 20. 28.*

Since concorporate, and couched with augmentation
vnder their prime Head:

BY

ROBERT MANDEVILL, *sometimes of Queens Colledge
in Oxford, and Preacher of Gods word at
Abbey-holme in Cumberland.*

2 TIM. 4. 5.

Ἐργάζου τὴν σὴν κήρυξιν.



AT OXFORD,

Printed by JOHN LICHFIELD, and JAMES
SHORT. An. Dom. 1619.

TIMOTHY

CERTAIN TASKS

OR

A CHRISTIAN'S DUTY

IN THE PRESENT STATE OF THE

CHURCH

Wherein the Pastor is directed in the discharge of his
double duty, as a Minister of the Gospel, and as a
watchful shepherd. Part I. The Pastor's watch-
man. II. The Pastor's shepherd. III. The
Pastor's watchman.



In two Synodical Assemblies, the first in 1789, and
the second in 1790.

Since incorporated, and continued with augmentation
under their prime Head:

BY

ROBERT MANDER, LL.D. Secretary of the University of Oxford,
in the year 1789, and 1790.

2 T. M. 4. 7.

Printed by J. Smith, in the Strand.

Printed by J. Smith, in the Strand, and J. Smith,
Short, No. 10, St. Dun's, 1819.

CELEBERRIMÆ ACADEMIÆ
OXONIENSI, MATRI SVÆ,
AC PATRONÆ (AMORE
DVCTVS, NEC NON MO-
RE) IN PERPETVVM
OBSERVANTIÆ TE-
STIMONIVM, O-
PVSCVLVM HOC
DICAT, CON-
SECRAT.
QVE

ROB. MAGNADEVILLA:

CELEBRITATE ACADEMIE

OXONIENSIS, MATRI S.V.E.

AC PATRONE AMORE

DACTVS NEC NOMINO

RE) IN PERPETVVM

OBSERVANTIA TE

STIMONIVM, O


PSYCVLM HOC

DICAT, COM

SECRET

OVE

ROB. MACNADEVILLA


INSIGNISSIMO VIRO DD. GOODVIN
Edis Christi Decano & Academiae Oxonien-
sis Vicecancellario longè dignissimo.



Uod ego homo tibi forsitan ig-
notus & ex antro nescio quo
obscurus erepens, Dignitatem
Tuam in vestibulo statim hujus-
ce operis Epistolio quodam au-
sim compellare; hujus fiducia
afferenda est nonnulla excusa-
tio, ne temeritatis simul & imprudentiae macula me-
ritò me inustum iri quispiam existimet. Duæ autem
sunt inter cæteras potissimæ rationes, quæ me hoc
tempore impulerunt, ut lucubrationem hanc tuo no-
mini dicarem; Tum quòd patrono opus haberet, cum
quòd talem patronum merebatur. *Patrono* certè o-
pus est, cum ipse pater qui foetum hunc aleret & fove-
ret præmatura morte *absorptus sit*. De quo quid atti-
net singula quæ noverim hîc infarcire? quàm impen-
se opus Evangelistæ peregerit fidelis Christi servus
cùm veritatem propugnando, tum contradicentes im-
pugnando; quantis ingenij, artis, gratiæ dotibus ad mi-
raculum fere excultus fuerit; quàm in sermone potens
in vita pius, ut non modo sacrificulos Missaticos & su-
persticiosos id genus homulos gladio spiritus fuderit,
profligaverit; verum etiam & parochianos suos, Chri-
stianos, ne quid asperiùs dicam, parùm probos negotia

emporetica & nundinationes solennes, quas sine om-
ni conscientiae scrupulo diebus Dominicis exercere
solebant vniuersas, die Saturni peragere prudenti zelo
et suauiter cum primis eloquio fecerit, coegerit. Hæc in-
quam & multa alia de authore ipso, quæ sciens præte-
reo *καὶ ἐχὼν ἐν ἑαυτῷ*, quia illius laudes una non capit
pagina, quid attinet hic commemorare? Illud unum
adjiciam, studia, vigilias, sermones, quorum nunc gu-
stum præbemus, animum in divino opere planè inde-
fessum, conatusq; illius admodum foelices, quàm verè
ἄριστος vir fuerat, liquidò demonstrare. Nam vt Atti-
cus ille orator appositè, *ἐπὶ ἀγλῇ καὶ ταύτῃ τῇ δυνάμει καὶ ἀν-
θρώπων ἢ τοῦτον ἀνέστη καὶ ὁρῶντας ἔχων*. Ejusmodi dubio
procul terris invident *ὁσέως* ingrati populi peccata,
quæ, si conjectura non sum vanus, effecerunt, ut hic
veluti Phœbus alter, *μικροβρίον*, summo quasi ætatis
vertice & puncto meridionali positus, Oceano im-
mersus occideret. Certe in scelere iacob omne istud & in
peccatis domus israel. Cujus obitum heu nimis (si Deo
aliter vilius fuisset) præmaturum ut patria illius luge-
bat tota, ita ne illum lugeat sentiatve liber iste posthu-
mus, potes Tu, vir clarissime, pro singulari humanitate
& autoritate tua effectum dare. Orphanus hic infans
est & *ἴσθι* vix potest quæ sentiat, inter spem curamq; ti-
mores inter & *ἴσθι* modesti patris germanus partus in
lucem prodire subverebatur. Quare me rogarum ha-
buit & facundia balbutienti postulavit, ut *ἑσπέρῃ* cui-
dam doctissimo pariter & dignissimo eum velim com-
mendare, sub cuius tutela & patrocínio tanquam sub
Ajacis clypeo ab invidorum & malevolorum quibus
hæc ætas scater, moribus tutus delitesceret. Ego autē

1200

tam honestæ petitioni, quantum in me est, obsecunda-
re obnixè studens, (quòd ex philosophorù coryphæo
didicerim *parentum & præceptorum beneficia equis non
posse rependi officijs* / quamvis rogatorum unus sim tan-
tum non infimi subsellij, & oratorum longè pessimus,
verum enim vero, cum Aristides ille mihi consulat mo-
neatq; *τὸ μὲν γένος τὰς διὰ τὸν νότον καὶ τὸν ἰσθμὸν καὶ τὸν ἑλλαν-
τικὴν τῶν βιβλίων ἀναθεσσεύμεν* : non potui meipsum tem-
perare, quin ad te ista scriberem, peteremq; ut in cli-
entelam tuam hunc libellum, qui *talem omnino me-
retur patronum*, recipere non dedigneris, qui tantum
habes authoritatis, ut possis; tantum prudentiæ, ut no-
veris; tantum deniq; humanitatis, ut cupias studio sorù
hominum conatibus patrocinari. Idq; feci eo luben-
tius, quod gravissimus hic author, dum in vivis esset,
Tibi totiq; literatorum cohorti numerosæ satis & no-
bilissimæ, quam Dignitas Tua non sine maxima laude
moderatur, tanquam amoris & observantiæ suæ *μνησ-
θῆναι*, ob vicariam quandam apud suos Brigantes illi ab
Academia matre nostra concessam, hanc opellam su-
am ipse etiam Academiæ hujus florentissimæ alum-
nus consecraverat. Vale vir clariss. scitoq; me unum
esse ex ijs, qui pium affectum tuum in deum, charitatē
propensam in fratres, & merita in ecclesiam suspicit &
miratur. In Coll: Regin: scribebam 8. Idus Julij, anno
reparatæ salutis 1600CXIX.

Dignitatis tue

Observantissimus

THO: VICARS.



AD LECTOREM.

Carmina praesantur tali rarissima libro:
Hac praeter morem carmina, Lector, habes.
Defuncto, praeter morem, praestemus amorem,
Non est vulgaris, credito, talis amor.
Officium signare opus est, laudari ipsum
Autorem, aut opus hoc, non opus esse scio.

C. R. R.

AD MAGISTRUM ROBERTUM de magna villa Apostrophe.

Magna sonas, & magna facis, (vir maxime) rebus
Quam benè conveniunt nomina saepe suis!
Terra parva hac villa dedit sed non nisi parva,
Caeli villa potest premia magna dare.

Augustinus T. V. M. A. C. R. O. S.





TIMOTHIE HIS TASKE:

OR

A CHRISTIAN SEACARD.

1 TIMOTH. 4. 16.

Take heed unto thy selfe, and unto learning, continue therein. &c.



Hey are the wordes of a spirituall 1 Tim. 1. 3
Father, to his sonne, in the faith;
Paul now aged to young *Timothie*,
whom hee instructs in things that
concerne his function as a Teacher,
his conversation as a Christian.
The former hee doth from the 6 to
the 12 verse. The latter, from the 12
vnto the 16. In which hee coucheth and combines both.
Let no man now thinke admonition vnnecessarie (not
though he be the best of many.) For *Timothie* is heere ex-
horted to follow that which by the Apostles owne testi- Verse 6.
monie, hee had followed constantly. Let no man despise
youth in a Minister if it bee authorized with competent
gifts, for wisdom is the gray haire, and an vndefiled life is Wisd. 4. 9.
the old age.

This

This Scripture doth branch it selfe into two parts.
 1. An advice or exhortation, *Take heed &c.* 2. A motiue, or inducement inforcing the same. *For in so doing, &c.*
 In the exhortation, each word riseth into a head. One doth *opus imponere*, enioyne a taske of attention or Christian watchfulnesse, and that sollicite with a care & circumspection, *Cave, Take heed or attend.* An other points at the immediate object whereat this watch must begin, and that ordinate, orderly and answerable to the rule of Charitie which begins at home. *Cave tibi*, take heed to thy selfe. The third doth *onus apponere*, annexe a further charge of feeding others, inferred by a necessary particle of connexion, & *doctrina*, and to learning.

The last toucheth the omission or intermission of this duty, he must neither tyre, nor retyre, but manly march on, and stoutly hold out to the last gaspe. *Permane in istis*, continue therein. Thus *Timothie* is stirred vp and set on his way as *Elias* was foure times by the spirit. First to a diligent warynesse, and wary diligence, lest while the husbandman sleepe, the enemy come & sowe tares amongst the wheate. 2. To an eminent and more then ordinarie sanctitie of life, for *sedes prima*, and *vita ima*, the best place, and basest life sort not well together. 3. To the care of a pastorall cure, whereof *Paul* saith, *Quis idoneus ad hac?* who is fit for these things? 4. To perseuerance in the good begun, for he beginnes ill, that goes not on; therefore hauing put thy hand to the plough, looke not backe, behinde thee stands a pillar of salt.

The first thing is the care which *Timothie* must take, or the watch, he is to set. The word imports in the originall a bent of mind, an intention of will, ioyn'd with a care and contention of the whole man, that his workes warre not with his wordes, and his deedes disgrace not his doctrine, whence this collection may be made, *That vigilancie or heedfulnesse is a necessarie companion to all such as seriouslie commence a spirituall course, chieflie to Pastors and Superintendents as Timothie was.* A doctrine which wants not the

1 Kings 14.

Marke 13. 25.

Gen. 19. 26.

1. Take heed.

the commendation of a threefold commoditie. 1. It is a gracious preseruatiue against sinne, deceiuing vs. 2. It is an antidote against troubles and crosse occurrences, lest they vnsettle vs. 3. It instills strength and pith into all other duties, and parts of Gods worship; without which, they be either wholly omitted, or but hooverly done, by which they are quickned, cheered, and well ouerseene. These three things in their order handled, you haue my purpose in this first head.

First it preserues against the deceits of sinne.

Watch, and pray, to begin (with Christs owne speech) Math. 26. 41. lest you enter into temptation. What other is the drift of the Prophets demand (directing the whole Church in one mans person) wherewith shall a young man cleanse his way? by taking heed thereto according to thy word; this Psal. 119. 2. seede is ripe, and many whers ranke sowed, yet growes reformation but thinne and rare, because little or no heed is taken of the stonie, thornie, and high-way hearers. How Math. 13. 4. 5. often is attention commanded and commended vnto vs by 6 7. our Sauour against intemperancy and worldly cares? by Luke 21. 34. Saint Peter, that the life breake not out into licentiousnes? 1 Per. 5. 8. By the Authour to the Hebrewes, that the heart with the Heb. 3. 12. feuerall affections, may from time to time be held in awe? 1 Cor. 10. 12. What was Pauls counsell to the Corinthians? hee that stands, let him take heed lest he fall: either it was the Apostles purpose to bring men into a needlesse feare, or too much heed cannot be had. But good men haue fallen, Patriarkes, Prophets, Apostles, yea (better once then the best Iude 5. 6. of men) the Angels kept not their first estate. This Apostle writing to the same people, wills them to watch, and hee 1 Cor. 16. 13. puts on the Thessalonians in the former Epistle, lest they 1 Thess. 5. 6. sleepe as others doe, who were rockt in a cradle of deepe securitie. By immoderate sleepe, the humours of mans bodie are so dissolued, that naturall heate is thereby much abated, and in time quenched. So fareth it with the drowfie and slouthfull soule, wherein wicked thoughts being bred

Timothie's taske, or

and multiplyed, quench the heate of holy affections, and so separate man from God.

Wisd. 1.3.

Math. 25.13.

Verse 19.

Prov. 4.23.

2 Tim. 4.4.

Christ doth checke his heavy-headed Apostles, Math. 26.40. And those foolish girls fore-shewing the time of their preparation, leaue a caveat to all, that they spend not these houres in idle adoes, which God hath giuen to gaine their blisse. Of vapours that arise from the stomacke or heart, (say Physitians of the body) and ascend vp into the the braine, proceedes sleepe: so the vapours foaming and reaking out of the secure and carnall heart, send a spirituall slumber ouer the whole man, as the Physitian of our soule infallibly defines, Math. 15. Against which the wise man giues this prescription, Keepe thine heart with all diligence, for from thence cometh life. Whereunto adde that of Paul in the latter to Timothy, and it will adde great strength vnto our ward. *Evigilanti omnibus*, watch thou (saith he) not in some few onely, giuing way to other, nor in many, omitting some, nor in most, passing by the rest, but in all watch thou in all things. A hard saying, who can heare it? What action is heere excluded? What occasion is not meant? What place can bee exempt? Or who are the persons for whose presence wee ought discontinue or breake off our watch? But to whom speakes the Apostle this? A man meere? If so, then watch in some things had beene enough, and scarcely allowable, but Timothy was more, a man of God. To whom speakes the Apostle this? a Christian? if so, then watch in most things had beene enough, and hardly tollerable, but Timothy was more, a guide to such: to whom speakes the Apostle this? some Angell? if so, then watch in all things were charge enough. A taske best fitting those pure spirits, which most approximate God in dignitie. To Timothy then a keeper and teacher of his brethren, in him to vs, in vs, to others is this precept giuen. Let vs first amend in our selues the contrarie securitie, and so commend this duty to others.

Reasons of heed
fulness drawne

But they must be motiues of no small moment that fa-

Ren

Then such strictnesse on vs, or them. Take heed (saith our Saviour Christ) watch, and pray for you knowe not when the time is. Be sober and watch (saith S. Peter) the reason followes, for your aduersarie the Diuell as a roaring lyon walketh about, seeking whom he may deuoure. Satan is an enemy, and such an enemy as admits neither truce, nor attonement. The houre of Christs comming is vncertaine, & as vncertaine, as is the onset of the theefe: is it not then high time to take heed either that Lyon deuoure vs, or this houre come vpon vs vnawares?

1
from Christs coming the houre whereof is imminent but not knowne
Mark. 13. 33.
1. Pet. 5. 8.
2
From the nature of our aduersary, who is.

Epaminondas (a renowned captaine) hauing found one of the watchmen fallen asleepe thrust him through with his sword, and being chid for so severe a fact, replied: *Talem cum reliquis, qualem inueni.* I left him right such a one as I found him. That which Christ our Captaine said vnto his Disciples hee saith vnto all that lie in this field of christian combate, watch. Sure we are that he will come (as did Epaminondas) in his owne person to search and see how wee keepe our watch. Wee must therefore attend and looke to our stand, least comming suddenly, hee finde vs sleeping, which if he doe, *relinquet tales, quales inuenit*, he will leaue vs such as he findes vs. Since he hath threatned to cut such in sunder, and to appoint them a portion with the vnbelcevers. Were the aduersarie onely sedulous in pacing this earth and had no power, or strength to hurt, our case were other, but he is like that Leviathan whom *Iob* describes, when the sword toucheth him he will not rise vp, nor for the speare, dart, nor habergeon. Had he force only and no fraud, or power without pollicie, we need the lesse suspect him: but he is as politike, as powerfull, being that old serpent, whose wisdom is perfected by long experience; could he be satisfied with some small revenge, or were the body alone, to beare the smart of all, it were another matter, such warinesse were lesse needfull, but as he was a murderer (as well of soule as body) from the beginning: so his inveterate rage keepes him in continuall motion, causing him not only to prey on such as he vsually meets, which li-

1.
Sedulous.

Mark. 13. 37.

Luk. 12. 46.

2.
Powerfull.
Iob. 41. 17.

3
Politike.

Malicious

Job. 7. 1.

Wanting no way
like advantage,
nor will so use it
to his best fur-
therance.

Mark. 5.

Ephel. 12.

Mat. 4. 9.

Math. 12.

Rom. 7.

ons for hunger sometimes doe: But this Lybard of meere malice pursues mankinde, and seeks out of rage towards God to teare his image. What made the Romans so carefull and circumspect waging warres in Italie against *Hanniball*? the nature and disposition of the enemy: for in him was courage and boldnesse to undertake dangers, much counsell and policie in the midst of perills: hee had a body indefatigable by labour, a stomacke invincible, the foremost in conflict, the last in retreat, there was in him an inhumane crueltie, more then Punicall perfidiousnesse, no truth, no holynesse, no feare of the Gods, no respect of oath, no religion. Our life is a warfare on earth: the maste-rie for which we contend, and strive in this warfare, is a matter of more moment then was theirs. the things where with their enemy was furnished, are much more found in this hellish and infernall *Hanniball*, who for his power, is not to be matched, for his wisdom, not to be sounded, for his malice not to be appeased, and unweariablenesse in all his endeavours. He hath more gainfull advantages of vs, then *Hannibal* had of them: First Personall, we being flesh and therefore weake, he, and his complices, more for number, since a legion possesseth one; more mightie, being powers more maliciously bent, because spirituall wickednesse, they invisibly repaire, and retire at pleasure, having personall access vnto our spirits; we sensible, and sensuallie alwaies open to their assaults. 2. Reall hee professes so faire howsoever he performe, pleasures, profits, preferment, and what not? all these will I giue thee, if thou wilt fall downe and worship me. 3. Formall as better discipline, and order of fight, no mutinous sound is ever heard in Satans campe, for he is not divided against himselfe. In ours the frogge contends with the mouse till the kite himselfe become vmpire, we being not only at odds with our fellowe souldiers, but fostering dissentio within our own bowels. The manner of his fight is secret, and manifold, such as no man throughly can unfold generally with the *Polypus* (that to compass his prey) carries a semblance of the rock
neere

neere which he lies, he applies his temptations to the state, temper, and inclination of every man. With the Panther he hides his deformed head till the sweet sent have drawne other beasts into his danger; I meane he allures men with the sweetnesse of pleasures, masking the monstrous and deformed head (1) the end thereof vnder some guilded shewe of goodnesse, or some disguised shape of sin.^a Some times hee assaults vs fiercely, as a lyon in the open field, other whiles he seemes to sooth vs in our good intents, transforming himselfe as the Apostle saith.^b If he cannot conquer *Atalanta* by speed of foot he will goe about to giue her with golden fetters, casting out three bals of gold (the lust of the eye, the lust of the flesh, & the pride of life,) for her to gather, whilst he gaines the prize, and deprives her of the garland of eternall happinesse. This cursed Chameleon turnes himselfe into all colours, to the end he may insinuate vnder some. 4. Accidentall, as place, time, sun, winde. They are about vs in the high places, wee beneath and faire vnder them: they assault vs when we are solitary, secure and (which bewraies greatest cowardlinesse) when we are asleepe. In the sunshine of prosperitie, who sees not how subiect man is to pride, presumption of Gods loue, loosenesse, coldnesse in profession, contempt of others, confidence in outward things, & hope of too much assurance? If any aduerser winde blowe cold on his patience by crosses, on his continuance by tribulation, or on his peace of conscience by inward guiltinesse, as prone he is on their side to doubt of Gods favour, distrust his providence, grudge at his designs, and seeke redresse by vnlawfull meanes.

Besides the world is on his side, and there lye vires & vi-
rus, much both power, and poison to infect some *Abiam*,
to entice some *Balaam*, and withdrawe *Demas* from the
worke of the Lord. Who walkes in this wildernesse, and
wanders not? *Quandoq; bonus dormitat Homerus*, the most
watchfull, sleepe and slippe sometimes. A whole nauie of
ships may furrow the Ocean, and scarce one bee endange-
red

Gen. 3. 5.

2. Cor. 11. 14.

Iohn. 2. 16.

a Cloathing vice

with a vizard

of vertue, as

drunkennesse

with brotherly

fellowship, co-

vetousnesse with

christian provi-

dence, &c.

b When his drift

is to frustrate

that intention,

and deprave our

good purpose by

pervverting the

manner, corrup-

ting the meanes

or altering some

circumstance to

marre the whole

worke and make

it worthlessse.

Eph. 6. 12.

2. Sam. 12.

Psal. 30. 7.

Ion. 4. 4.

1. Sam. 18. 3. 7.

8.

3

From the world

which is 1. de-

ceitfull.

Iosh. 1. 21.

2. Pet. 2. 15.

2. Tim. 4. 10.

Dangerous.

red, but of foure, or fewer soules sailing on this glassie sea of the world, hardly one can make escape in this desert, we are beset on every side. On the right with faire faced shews fit to allure; on the left, with cares, and crosses, of force to dismay; before with example, strong to seduce; behinde by censure eagerly pursuing, he that is not puffed up with her favours, nor danted with her frownes, that can picke good out of the evill or example, and burye her censures in a christian contempt, so that no one of these, nor all these teare his saile, or turne his helme; *Hunc dignum spectatum arbitramur.* That he shrowdes a great wonder in a little world, and may safely beare a pearelesse treasure through perilous pathes.

**From the flesh
which is false &
fraile.**

Pl. 55. 12. 13.

But the malice of the world, & of the God of the world, Satan, might both be borne, if a domesticall and inward friend, with whom we repast daily, and nightly repose our selues, the flesh I meane, wherewith we are clothed, and clogged, did not conspire, and partake with them against vs. This is the *Delilah* which reveales *Sampsons* secret to the Philistines. It is not an open enemy that doth vs this dishonour, for then we could the better beare it, neither is it a professed adversary that doth magnify himselfe against vs, for then peradventures we could hide our selues from him, as looking for nothing from such, but adverse and enemy-like dealing. But it is a companion, a guid, a familiar friend, with whom we take sweet counsell together, and repaire to the house of God as friends: one nearer & dearer, then *alter idem*, a second selfe, now a kingdome, or house, that is devided against it selfe, can not possibly stand. Who more mortified then he who chastned his owne body? &c. Notwithstanding with diligence hee vehemently exclaimes, O wretched man that I am who shall deliver me from this body of sinne? so hot is the skirmish, so fierce the conflict, betweene the flesh and the spirit.

1. Cor. 9. 27.

If then we haue such an adversarie as is for power, vnmarchable, for wisdom vnsoundable, for malice implacable, and vnweariable in his indeavours. If besides the siege

of

of forraine enemies, wee beare a Sinon in our bosome, that opens the gates of our sences, for troupes of temptations to enter in; the counsell of our Apostle here seemes (I had almost said) more then necessary that good heed be taken, to decline such mischiefs as they meet withall, who take not heed. This lesson we might learne in natures schoole did we but marke the face, & fashion of brutish creatures, which haue this ingrauen & giuen of god, to beware of mischeife, & defend themselues from annoyance. What prudence is shoven in civill gouernment? What policie or successe in Martiall exploits? What foresight or prudence, in secular dealing? What progresse in the affaires of faith without heed? what man is he that desireth life, and loueth long dayes for to see good, that (to attaine a tast & experience of such things, as may make his dayes delightfull, and his delight good) would discharge dutie to God aright, & carry himselfe vpright before men? Let him with that princely and royall Prophet, invre himselfe to take heed vnto his waies. Such warinesse is good wisdom though it Psal 39. 1. be as manicles vpon their right hand, to the worldly wise. Can a man touch pitch without defilement? walke in the world without worldly affections? Liue in the flesh and warre against the flesh, except hee attend and take good heed?

*Hand facile est, tribulos & spinas inter euntem,
Illasos habuisse pedes, illasq; crura.*

It is hard for a man walking amongst thistles and thornes to safegard himselfe from sharpe gratulations.

Imagine two men fraught with some knowne treasure, were to passe through as dangerous and suspected a place, as our border hath sometimes bin, would they not, if they were circumspect, looke warily to their way, and cast their eies on each side, least suddenly they were surpris'd? would they not prepare themselues, sometimes by fight, other whiles by flight, to escape danger? *Vita hac via est*, our life is the way wherevnto we are to look, the soule is the treasure, then which (of all things that are had in price) what is

Dangerous.

red, but of foure, or fewer soules sailing on this glassie sea of the world, hardly one can make escape in this desert, we are beset on every side. On the right with faire faced shewes fit to allure; on the left, with cares, and crosses, of force to dismay; before with example, strong to seduce; behinde by censure eagerly pursuing, he that is not puffed up with her favours, nor danted with her frownes, that can picke good out of the evill or example, and burye her censures in a christian contempt, so that no one of these, nor all these, teare his saile, or turne his helme; *Hunc dignum spectatum arbitramur*. That he shrowdes a great wonder in a little world, and may safely beare a pearelesse treasure through perilous pathes.

*From the flesh
which is false &
fraile.*

Pl. 55. 12. 13.

But the malice of the world, & of the God of the world, Satan, might both be borne, if a domesticall and inward friend, with whom we repast daily, and nightly repose our selues, the flesh I meane, wherewith we are clothed, and clogged, did not conspire, and partake with them against vs. This is the *Delilah* which reveales *Sampsons* secret to the Philistines. It is not an open enemy that doth vs this dishonour, for then we could the better beare it, neither is it a professed adversary that doth magnify himselfe against vs, for then peradventures we could hide our selues from him, as looking for nothing from such, but adverse and enemy-like dealing. But it is a companion, a guid, a familiar friend, with whom we take sweet counsell together, and repaire to the house of God as friends: one nearer & dearer, then *alter idem*, a second selfe, now a kingdome, or house, that is devided against it selfe, cannot possibly stand. Who more mortified then he who chastned his owne body? &c. Notwithstanding with diligence hee vehemently exclaimes, O wretched man that I am who shall deliuer me from this body of sinne? so hot is the skirmish, so fierce the conflict, betweene the flesh and the spirit.

1. Cor. 9. 27.

If then we haue such an adversarie as is for power, vnmarchable, for wisdom vnsoundable, for malice implacable, and vnweariable in his indeavours. If besides the siege of

a Christian Sea-card.

of forraine enemies, wee beare a Sinon in our bosome, that opens the gates of our sences, for troupes of temptations to enter in; the counsell of our Apostle here seemes (I had almost said) more then necessary that good heed be taken, to decline such mischiefs as they meet withall, who take not heed. This lesson we might learne in natures schoole did we but marke the face, & fashion of brutish creatures, which haue this ingrauen & giuen of god, to beware of mischeife, & defend themselues from annoyance. What prudence is shoven in civill gouernment? What policie or successe in Martiall exploits? What foresight or prudence, in secular dealing? What progresse in the affaires of faith without heed? what man is he that desireth life, and loueth long dayes for to see good, that (to attaine a tast & experience of such things, as may make his dayes delightfull, and his delight good) would discharge dutie to God aright, & carry himselfe vpright before men? Let him with that princely and royall Prophet, invre himselfe to take heed vnto his waies. Such warinesse is good wisdom though it Psal 39. 1. be as manicles vpon their right hand, to the worldly wise. Can a man touch pitch without defilement? walke in the world without worldly affections? Liue in the flesh and warre against the flesh, except hee attend and take good heed?

*Hand facile est, tribulos & spinas inter euntem,
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Resist the Diuel
Iam. 4. 7. Fly
fornication.
1. Cor. 6. 18.

more pretious? Here Divells lie in ambush by legions, to bereave vs, and disordered appetites giue many onsets at times, we must purchase safetie by resistance, sometimes by giving ground we gaine our peace.

That thing would surely be had in great request which could eyther prevent sickenes, or remoue it with least danger, yet cannot that secure (which rescues for a time) the body from death. But the prevention of sinne, before it ceaze, or the abandoning thereof before it come to perfection, causeth not only a momentany health, but a perpetual safety of the soule. And yet see how our corruptiō misplaceth our care. To saue the one, men will seeke remedie be it never so rare, never so deare, were it to be fetcht with

Ier. 6. 20.

Vt corpus redimas ferrum.
&c. arida nec sitiens ora &c.

Take heed

Gen. 19. 33.
Gen. 9. 21.

incense from *Sheba*, or sweet *Calamus* from a farre countrie. They will sustaine, and abstaine: Sustaine what lancing, searing, mangling, and mutilating of their bodies? They abstain from that they most desire. But for the health or safegard of their soules, men thinke it a bondage to take heed. Wee will not conquer our patience to digest two syllables though the receipt promise as happy an effect, as is the salvation of our selues and others. Must it not needs be a speciall good thing, whose contrary (to wit carelesnesse, or security) is such a mother of mischief? *Solomons* wisdom, *Lots* integritie, and *Noahs* sobrietie felt the smart of this Serpents sting. The first was seduced, the second stumbled, the third fell, whiles the eye of watchfulnesse was fallen a sleepe. *Sed cur ista dicimus, cum maiora noverimus?* Heauen and earth, and (sometimes a heauen on earth) Paradise, can all record, what want of attention hath wrought in them, transforming Angells, disparadising our Parents, & gleanning *Indas* from amongst his fellowes. If any calling whatsoever could priuiledge, *Indas* was billed amongst the twelue, If inward perfection, or original excellency, *Adam* was armed with the righteousnesse of his creation. If any place or presence could secure, then heauen, the throne of God, his presence there, whose brightnesse they beheld, had kept those aspiring spirits in their first, and best estate,

but

but *Nusquam est securitas, fratres, nec in cælo, nec in paradiso, multo minus in mundo, in cælo enim cecidit Angelus sub præsentia divinitatis, in paradiso Adam, de loco voluptatis, in mundo Iudas, de schola salvatoris;* Securitie (my brethren) is found no where, neither in heaven, nor paradise, much lesse on earth. Satan fell as lightning from heaven, the deitie on looking; *Adam* out of Paradise, the place ingrossing all earthly pleasures, and *Iudas* slipt out of our Saviours schoole into Satans cell. I could tell you here why *Sampson* so strong, became so weake, as to bee inveigled with a woman. *Peter* so confident, proved such a coward as to be shaken with the breath of a Damsells mouth. Why *Dauid* soe holy slid so unhappilie, Whilst his eye bewrayed his heart, and his heart gaue eare to that hastie message. *Nemo securus esse debet in vita, quæ tota tentatio nominatur.* No man must be secure in this life where temptations bid perpetuall battle, lest that inversion proue subversion, *ut qui fieri potuit ex deteriori melior, non fiat etiam ex meliore deterior,* that he who of worse might become better, do not fall from better to worse. Wee must not bee like to *Agrippa's* dormouse which would not awake, till beeing boyled in lead, the heat caused her to vnscale her eyes; but rather wee ought to resemble those who were wont to sleepe with brasen balls in their hands, which falling on vessells purposely set at their bed sides, the noyse did disswade immoderate sleepe: So, and more watchfull then, was he, who (to keepe his heart in vre with God) made the Commandements his meditation; not in the morning only, and that early, and all day long too, but (when hee should haue taken his rest, as others doe) his eyes prevented the night watches: yea his manner was to rise at midnight (when others slept) for to giue thanks.

Judg. 16.
Mat. 26. 69.
2. Sam. 11. 3.

Psal. 119. 148.
Psal. 5. 3.

Psal. 119. 62.

It is storied of *Sampson*, that when *Delilah* was set on worke by his enemies, to knowe how he might bee bound to doe him hurt, he dallied a while first with seauen withs, then with new ropes which he brake as threds, &c. In the end importunitie made her mistress of his minde, and him

Judg. 16. from
the 5. verse to
the 22.

miserable: for when shee had caused the seauen lockes of his head to be shauen, hee was afraid, and troubled at the voice, which said; The Philistines bee vpon thee *Sampson*. Then awaking out of sleepe, and thinking to goe out, and shake himselfe, as at other times, hee could not doe as hee had done, therefore they tooke him, and put out his eyes, bound him with fetters, and set him to grinde in the prison house.

Mutato nomine de te fabula narratur.

Change but the name, and each christian is the man whose strength lies in the lockes of heed-taking and attention, which so long as they are preserved and kept in vre, the *Philistines*, his fore-named enemies, cannot prevaile, but if a rasor of securitie come over his head, and shauie his haire, (the Divell I meane secretly stealing his heart from his true treasure, and set it on other strange delights) then *Sampson* like, he becomes weake as other men, the voice of pleasure allures him, the voice of profit intangles him, hearing that voice, in the 6 of *Ieremie*, which saith; take heed to the sound of the trumpet; hee answers as they say there. I will not take heed. Then the enemy of the soule takes him captiue, puts out, or bleres at least, for some space, his eyes, his affections are then fettered, and grinde he must to that lust of the flesh, that lust of the eye, & pride of life, which he before had in subiection. Satan sent a *Delilah* to lull *Paule* in her lap, and binde him with withs of Greene delights, but his watchfull soule displeased deeply with that flesh-pleasing force complained thereof, shook himselfe, and so found ease. Lot so long as his soule was kept waking by the city of Sodome, brake with ease those ropes of vanitie, which drew destruction on the cittie. *Sed qui in ipsa ciuitate peruersa in stultus fuit, in monte percauit*, he that walked vprightly in the midst of that peruerse, and forlorne place, fell downe right in the mountaine. Sinne is that to the soule, which putrefaction is to the natural bodies, as in nature three things preserve therefrom, heat, cold, and motion: so the same through heedful-

Verf. 17.

1. Ioh. 2. 16.

2. Cor. 12. 7.

Isa. 1. 30.

fulnesse preserve the soule from corruption. First, intensiue heate, and drynesse hath a hindering hand in this businesse; so whilst attention keeps the heart frequent, and fervent in prayer, no aire of temptations can corrupt the soule. Thereupon Christ tels vs, that if we watch and pray, **Math. 26. 41.** we shall not enter into temptation. 2. Cold that is outward is another let, or preservative, because it resists extrinsecall, or outward heat, which hath the chiefe stroke in the worke. The aire of affliction is cold, and causeth many to fall away. yet warily drawne in, and wisely referred to the **Math. 43. 23.** right end, it breedes good blood in distempered bodies, causing them with diligence to seeke the Lord. Againe, **Hosea 5. 15.** the neighbour-hood of cold Christians, and cohabitation of lukewarme professors (by a spirituall antiperistasis) warme some the more. **Lot** was the forwarder amidst the frozen Sodomites: **Enoch** walked with God alone, when others went from him. **Noah** in his generation sought the Lord, by the practice of faith and repentance, when all the world forsooke him, and made way by their wicked practice to their destruction. The third preservative in nature, and naturall things, is motion, which hath the like effect in our soule affaires. For this cause the Apostle exhorts vs not to be wearie of well-doing, wherein also this text requires continuance; the aire doth euer moue in his Region, so ought we in our severall stations, alwayes be exercised in the course of godlinesse. No mosse stickes to the rowling stone, which if it laid still, would be overgrown: standing ponds gather skumme, whilst murmuring brooks runne filth-free. The neglected plant, (be it of the best) either dyes, or frustrates hope. An untilld field (be it of the fertillst) brings forth weedes, briars, thistles. You wote why *Agistm* became an adulterer; *Desidiosus erat*, he was entomb'd before his time, for idlenesse is the graue of a living man. The crabfish is desirous of Oysters, but because she cannot perforce open them, she watcheth the time when they open themselves, & then thrusting in her clawes shee speedes her selfe. There is a time when

3

Math. 26. 41.

Math. 43. 23.

Hosea 5. 15.

Gen. 5. 19.

Gen. 5. 22.

Gal. 6. 9.

Orum vivi hominis se-pultura.

2 Sam. 11.

mans heart is shut vp, and kept so close, that sinne cannot ceaze thereon, nor enter therein, a time when it is more open, and apt to receiue the infectious impressions of lust, anger, envy and the like; Which Satan obseruing by his diligent attendance, ensnares the soule, as he did *Dauids*, who first slept securely on his bed, then paced it idly on the roofof his palace, when he should haue gone forth to the battell, and displayed his banner against the enemy. Hee that lookes to his feet, and numbers his steps in a slipperie path shall set the surer, whereas he that sets he lookes not where, must needs slip, and fall the oftner.

Prov. 9. 17.

Secondly, as it preserues from sinne, so it is an antidote against crosses, the fruite of sinne, as *Moses* makes them, Deut. 28. "Stolne waters are counted sweet, and hid bread

Prov. 18. 14.

Prov. 14. 17.

2 Sam. 2. 23.

Prov. 13. 10.

Vers. 16. 17. &c.

* Where the

cuse of GOD

baunts the wic-

ked (as it were

a fury) in all his

wayes. If he bee

in the Citie it at-

tends him there,

in the field it

bovers ouer

him, coming

in, it accompa-

nies him, going

forth, it follows

him at the

bees, and in trauell it is his commorade. If it destasse not his daughe, or empty his basket, yet

will it fill his store with strife, in swallow the wrath of God with his sweetest morsels. It is a

mothe in his wardrobe, murraine amongst his cattell, mildew in his field, rot amongst his

sleepe, and oftentimes makes the fruite of his labours his greatest heari-break.

is pleasant, but this pleasantnesse ends in painfull accusati-
ons, and secret checkes of conscience, those waters coole
loue, quench the spirit, and both may breed that distresse
of minde, wherewith no worldly crosse may compare. For
the spirit of a man will sustaine his infirmities, but a woun-
ded spirit (a burden importable) who can beare it? To

proceede from inward troubles which are lesse scene to
those which are outward and better discerned; Some finde
that true in prooffe, which *Solomon* speaks by way of Pro-
uerbe, he that is hastie to anger, committeth folly, and fol-
ly sometimes commits him to be cooled within the prison

wals, and the busie-bodie is hated. Can *Ehes* education
but breed ill blood in his prosperitie? Is not pride the Mo-
ther of contention? contention of discontentment? and

shall not he that loues pastime be a poore man? What di-
lapidations and alienating of states, doe prodigall and in-
temperate Heires make, causing auncient houses to spew
out their owners, and teaching their lands to deny their

names?

names? Hell should haue no suburbs on earth, if rash and vnripe contracts did not maintaine marriage broyles. The malefactor on the ladder, taking his farewell of the world, leaues this *Cave* for the best Legacy he can bestow, take heed (saith he) of this or that vice (naming some) whereon he layes the guilt of his vntimely death. To whom *Prov. 23. 29.* is woe? to whom is sorrow? to whom is strife? to whom is 30. murmuring? to whom are wounds without cause? search and see if these bitter fruits doe not follow such as delight in drunkenesse, the beggers burden. If *David* had beene as circumspect at that one time, walking on the roofof his house, as he was at other, hee might haue walked free from that anguish and reproach, which afterwards did find him out. It must needes be seene by this time, that by heed-taking, some escape the crosses which enormous demea-*neur* draw on others. The Saints in this life haue no *super-**sedes* against all incumbrance; for sometimes troubles come towards them in troupes, *multa tribulationes iusto-**rum*, many are the troubles, ⁴ of the righteous; but the right manner of taking, and entertaining them, and how wisely to mannage them to our best aduantage, is a myste-*rie* worthie light and labour, a priuiledge enioyed by them alone. Euill tidings throng vpon *Iob*, as if they had striuen *Iob 1. 14. 15.* which should come first. Whilst one was speaking of the stealth and slaughter of the Shabeans, an other Messenger, *Verse 16.* hotter then he comes, the fire of God is fallen from Hea-*uen*, and hath burnt vp thy sheepe, and seruants, and hath deuoured them &c. Neither had the third ended his rueful *Verse 17.* relation, till the most mournefull accident dispatched the fourth. Thy sonnes and thy daughters were eating, and *Verse 18. 19.* drinking wine in their eldest brothers house, and behold ⁴ were these troubles not ma-*ny*, or that many, no troubles, 1. fewer, or more affecting nature, they should distract the lesse; but many troubles may perplex a weak mind, possesse a wicked with opinion of being a good thing, not to be a good man; therefore the spirit of sorrow appeareth the one, and spites the other. The right-*eous* shall escape out of trouble, and the wicked shall come in his stead. *Prov. 11. 8.* If then troubles dismay, yet may hope of deliuerance hearten, 2. Deliuance more certaine, that from the Lord. 3. From the Lord more acceptable, that out of fauour. 4. Favour more gratefull, that findes rid-*dance* out of all. And 5. (which graceth all the more) the wicked shall come in his stead.
there

there came a great wind from beyond the wilderness, and smote the foure corners of the house, which fell vpon thy children, and they are dead &c. See what a table of euill tidings was prepared for a righteous man. A single crosse lesse then the least of this kinde, hath disquieted, yea euen amazed some; imagine then (in my silence) what one more then tripled, and without respite would worke with the strongest patient. How was *Baltazar* daunted, when in the height of his royaltie, and amidst his mirth, that fearefull hand writing was scene of him? was not the Kings countenance changed? did not his thoughts trouble him, so that his ioynts were loosed, and his knees smote one against the other? What if an inferiour, nay no true, but a fained affliction be found of force to disorder the ranke of vnarmed passions? Though *Haman* be promoted by *Ahashuerosh*, and placed aboue all the Princes that bee with him, though all the Kings seruants bow their knees, and do reuerence to the man whom the King will honour, yet cannot all this honour, and promotion please and content him; if *Mordecai*, but one, a meane one, and a stranger, deny him homage. If *Nabal* but heare of his wife *Abigail*, how nigh death he was, and neere to haue left all, his heart will dye within him after the retreat of death, his feare will transforme him into a stone. Contrary, the forewarning of *Agabus* did forearme *Paul*, I am ready (saith hee) not to be bound onely, (for these being assoone digested by him as named by the other, hee singled out in his owne conceit, and there hearing a harder, and more terrible encounter, to wit death) but also to dy at *Ierusalem* for the name of the Lord Iesus. See you not that some one disturbance dasheth all other delights and maketh their life irksome, perhaps loathsome? witnesse *Achitophel* inferring that cursed conclusion vpon crossed premisses when hee hanged himselfe. Againe attention, and expectation of change dulls the edge, abates the force, and allayes the tartnesse of suddaine vexation. Let here retire your attention, and my speech to visit *Iob*, in those sharpe visitations

Dan. 5. 6.

Esth. 3. 5.

2 Sam. 25. 37.

Act. 21. 11. 13.

2 Sam. 17. 23.

• Affliction wee
 effect not (for
 there

ons of his, we shall neither finde him a Stoicke so much as ^{there is no taste} to feele vacancy of passions; (for he rent his garments, shad- ^{in the white of} ued his head, and fell vpon the ground.) nor so little a chri- ^{an egg} stian, as to entertaine deiection of minde, in so sore trialls. ^{our affections} ¶ The Lord giueth, and the Lord taketh away, ^{increase our af-} euen as it ^{fections, through} pleaseth the Lord, so come all things to passe, blessed bee ^{securitie in not} the Name of the Lord. It wrought stupiditie in secure Na- ^{preuening, whilst} bal, which wrung praise and patience from watchfull Job. ^{we may, way-}

To all these things there is an appointed time, and one ^{wardnes in not} thing must be in request at all times, to wit, that one which ^{entertaining} is necessarie; the former as men wee gather by obseruation ^{them as wee} of things naturally accomplished, voluntarily done, or ne- ^{ought, or want} cessarily endured; the other we must belecue as Christi- ^{of wisdom is} ans. In a quiet state wee forget God. In a troubled, wee ^{not entertaining} thinke God hath forgotten vs, Psal. 77. In a calme, wee ^{the as we might} are too prone to presume, in a storme, too too abiect to de- ^{doe onely the} spaire. He that said, In my prosperitie I shall neuer be mo- ^{watchfull are} ued, was presently troubled vpon the change, Psal. 30. ^{wife, and the} vnlike the bladder, that is forth-with swolne with a puffed ^{wife watchfull,} but incontinently shrunke with a pricke; how needfull ^{to prevent some} now is heed-taking, and circumspection in all estates? in ^{before they fall,} aduersitie against vnsettling, and backsliding. in prosperi- ^{Math. 28. to} tie against loosenesse, and too much hope of assurance. ^{welcome other} There can be no stabilitie in our affections, no stayednesse ^{by preparation} in any state of life, no constancie kept in a Christian course, ^{Luke. 23. to} before we haue learned this brieife summe, and summarie ^{reape a ioyfull} abridgement of all dutie, *to take heed. ^{haruest after a}

Thirdly, this heedfulnesse puts life and strength as hath ^{teary seedtime,} beene said, into all other parts of Gods worship. The skil- ^{by taking thank-} full Pilote beholds all the parts of Heauen continually, that ^{fully, digesting} so hee may at all times accordingly, guide, and direct his ^{patiently, and} ship; so ought the carefull and wise Christian, giue diligent ^{burying all in} attendance, to all such meanes, as God from Heauen hath ^{the hope of a} reuealed, to land him in the hauen where hee would be. ^{good issue.} Take heed to thy foote (saith Eccles.) when thou enterest ^{† Job. 1. 20.} into the House of God. Our Sauour giues further directi- ^{* Heb. 3. 12.} on for our carriage, and abode there, when hee saith,

- Luke 8.13.** *Take heed how you heare.* Men weare Gods threshold, without looking to their feere, that is, what affections they come withall, they wearie him with their idle presence, not caring how they demeane themselves. The proud enters, and profits not, because he takes not heed to his feete; for God resisteth the proud, and giueth grace to the humble. The malicious and wrathfull enter too, but without fruit; for the wrath of man doth not accomplish the righteousness of God. Vnbeleeuers ioyne themselves to others, in the exercises of Religion, but with so ill successe, that the word which they heare, profits them not, because it is not mingled in their hearts with faith. The conceited Laodicean (being full afore-hand) enters heere, and is no more edified then the other, for God fills the hungry with good things, as for the rich and opinatiuely righteous, he lends them empty away. Few come with that good thirst, and holy hunger which *Dauid* had; few with *Maries* care, to lay vp in their hearts. Many banish attention out of their cares, most bring no purpose to practise ought. What maruell therefore though such depart as emptie of heauenly wisdom, as they came voide of holy desire. Sobrietie is a commendable, and seruiceable vertue in the life of man, to order and keepe the same in frame; yet this without attendance, and looking to, may be lost, or at least depart for a time, as it did from *Noah*. Therefore Saint *Peter*, to backe and strengthen the moderation of affection, and conversation, requires the attention of the minde, that so the enemy, through his vigilancie, neither withdraw vs from the good which we would, and he impugnes; nor draw vs to the euill we would not, and which hee importunes vs to. *Pauls* Panoplie or Christian armour, is so necessarie a furniture, as no man can with safety want this; Notwithstanding when we haue put on, not a part, but the whole, and haue had proofe thereof, by withstanding the enemy, yet are we warned to watch withall, that we may stand fast: So necessarie is vigilancie, euen to an armed and weaponed Christian, that without it, he may be driuen from his stand;

as were our first Parents, in that state wherein they were likest to haue with stood. Prayer is the highest linke in that golden chaine, coupling saluation to the soule of man, yet will prayers be few, and those frozen too, where no heed is giuen to our selues; therefore doth Christ ioyne invocation, and attention together, saying, *Watch and pray*. And his Apostle exhorts to be watchfull vnto prayer. Wandring thoughts flye rise, at such times chiefly, and distract the minde, as the fowles did hinder *Abrahams* sacrifice, these, attention must restraine. There are times wherein wee are more willing, yea desirous to talke with God, then at other, those oportunities must attention take; the force of invocation is much abated, if it be not accompanied with attention, and the eye of attention would close oft-times, and steale a nap, if it were not kept waking by the voice of prayer.

Rom. 10. 13.

Math. 26.

1 Pet. 4. 7.

Gen. 15. 11.

Alterius se
altera poscit
opem, &c.

In the principall parts of Gods worship, either he speaks to vs; as in the holy assemblies, or we to him, in the language of prayer. We must avoid Hypocrisie, as the bane of both. In our conference with God, lest the fault of these auncient hypocrites, and hypocriticall Pharises, be laid at our doore (whose mouthes and mindes, went sundry wayes) we must take heed, to ioyne these two together, the lippes nigh, and the heart farre off, and then the King will deny vs nothing. Concerning the latter, Gods speech to vs, lest that complaint of the Prophet, or the Lord rather by his Prophet, (my people sit before thee, and heare thy words, but they will not doe them) rise in record against vs, we must be carefull to ioyne obedience to our audience. If ye know these things, happie are you if you doe them,

Isa. 29. 13.

Ier. 38.

1 Iohn 5. 14.

Ezek. 33. 31.

Iohn 13. 17.

Hitherto haue I shewed a threefold vse of Christian heedfulnesse or attention. The first, that it keepes vs from sinne, viz. grosse and enormous, such as *David* calls the great offence, otherwise there is no man iust in the earth, that doth good, and sinneth not; and this is a blessed thing, as the Prophet affirmeth in the first Psalme. Secondly, it prevents many troubles, wherewith others meet, & teacheth

Eccl. 27. 2.

Verse 1.

Luke 8.13.

Iam. 4.6.

Iam. 1. 20.

Heb. 4.2.

Luke 1.53.

Psal. 43. 12. &
84. 2.

Luke 2. 19. 51.

Gen 9. 21.

1 Pet. 5.

Ephes. 6. 13.

Verse 28.

Take heed how you heare. Men weare Gods threshold, without looking to their feere, that is, what affections they come withall, they wearie him with their idle presence, not caring how they demeane themselves. The proud enters, and profits not, because he takes not heed to his feete; for God resisteth the proud, and giueth grace to the humble. The malicious and wrathfull enter too, but without fruit; for the wrath of man doth not accomplish the righteousness of God. Vnbeleeuers ioyne themselves to others, in the exercises of Religion, but with so ill successe, that the word which they heare, profits them not, because it is not mingled in their hearts with faith. The conceited Laodicean (being full afore-hand) enters heere, and is no more edified then the other, for God fills the hungry with good things, as for the rich and opinatiuely righteous, he lends them empty away. Few come with that good thirst, and holy hunger which *David* had; few with *Maries* care, to lay vp in their hearts. Many banish attention out of their cares, most bring no purpose to practise ought. What maruell therefore though such depart as emptie of heauenly wisdom, as they came voide of holy desire. Sobrietie is a commendable, and seruiceable vertue in the life of man, to order and keepe the same in frame; yet this without attendance, and looking to, may be lost, or at least depart for a time, as it did from *Noah*. Therefore Saint *Peter*, to backe and strengthen the moderation of affection, and conversation, requires the attention of the minde, that so the enemy, through his vigilancie, neither withdraw vs from the good which we would, and he impugnes; nor draw vs to the euill we would not, and which hee importunes vs to. *Pauls* Panoplie or Christian armour, is so necessarie a furniture, as no man can with safety want this. Notwithstanding when we haue put on, not a part, but the whole, and haue had prooffe thereof, by withstanding the enemy, yet are we warned to watch withall, that we may stand fast: So necessarie is vigilancie, euen to an armed and weaponed Christian, that without it, he may be driuen from his stand;

as were our first Parents, in that state wherein they were likest to haue with stood. Prayer is the highest linke in that golden chaine, coupling saluation to the soule of man, yet will prayers be few, and those frozen too, where no heed is giuen to our selues; therefore doth Christ ioyne invocation, and attention together, saying, *Watch and pray*. And his Apostle exhorts to be watchfull vnto prayer. Wandring thoughts flye rise, at such times chiefly, and distract the minde, as the fowles did hinder *Abrahams* sacrifice, these, attention must restraine. There are times wherein wee are more willing, yea desirous to talke with God, then at other, those oportunities must attention take; the force of invocation is much abated, if it be not accompanied with attention, and the eye of attention would close oft-times, and steale a nap, if it were not kept waking by the voice of prayer.

Rom. 10. 13.

Math. 26.

1 Pet. 4. 7.

Gen. 15. 11.

Alterius se
altera poscit
opem, &c.

In the principall parts of Gods worship, either he speaks to vs; as in the holy assemblies, or we to him, in the language of prayer. We must avoid Hypocrisie, as the bane of both. In our conference with God, lest the fault of these auncient hypocrites, and hypocriticall Pharises, be laid at our doore (whose mouthes and mindes, went sundry wayes) we must take heed, to ioyne these two together, the lippes nigh, and the heart farre off, and then the King will deny vs nothing. Concerning the latter, Gods speech to vs, lest that complaint of the Prophet, or the Lord rather by his Prophet, (my people sit before thee, and heare thy words, but they will not doe them) rise in record against vs, we must be carefull to ioyne obedience to our audience. If ye know these things, happie are you if you doe them,

Isa. 29. 13.

Ier. 38.

1 Iohn 5. 14.

Ezek. 33. 31.

Iohn 13. 17.

Hitherto haue I shewed a threefold vse of Christian heedfulnesse or attention. The *first*, that it keepes vs from sinne, viz. grosse and enormous, such as *Dauid* calls the *great offence*, otherwise there is no man iust in the earth, that doth good, and sinneth not; and this is a blessed thing, as the Prophet affirmeth in the first Psalme. *Secondly*, it prevents many troubles, wherewith others meet, & teach-

Verse 1.

1 Pet. 1. 6.

eth cheerefully to vndergoe such, as God shall see meet for our exercise, the way whereby we come to the Crowne of life, and this can be no lesse then a blessed way, for it leades to Canaan, though it lye through the wildernesse. *Thirdly*,

Act. 14. 22.

that it hath the tuition & ouer-sight of all other meanes, to set and keepe them on foot, that which Christ himselfe pronounceth to be the true happinesse. Seeing then there is

Luke 11. 28.

no diuision of languages, in this triplicitie, but each doth seuerally promise blisse; I may (to close the whole point)

Reu. 16. 15.

seale vp all with that saying of the Spirit; Blessed is he that watcheth &c. He shall weane his heart from vnlawfull li-

1

2

3

4

5

berties; enlarge his libertie in heauenly affaires, fill his heart with solid delights, free himselfe from much incumbrance, and safegard his soule from deadly wounds.

*The second generall head, or immediate object,
whereat this watch must begin.*

Thy selfe.

OVr Apostle hauing exhorted his Scholler *Timothie* in the 12 verse, to the practice of particulars, hee doth heere imply no lesse in this one word, *Tibi*, then was expressed in those many. Hence, to set consideration on worke, they who teach others, ought first to take out the

Rom. 2. 13.

Lesson themselues. Thou that gloriest in the Law, through breaking the Law dishonourest thou God? Some man is wittie, and hath instructed many; but is vnprofitable vnto himselfe, as *Balaams* Assc rebuked the foolishnesse of the Prophet, nothing bettered himselfe thereby.

Math. 23. 4.

Pulcherrimus est ordo, & saluberrimus (saith one) *ut unus quod alijs portandum imponis, tu portes prior.* It is the most comely and meet method a preacher can vse, first to beare the burden himselfe which he laies vpon another.

Ephes. 5. 15.

Christ taxeth those, as too hard impositors, and immoderate commanders, who would lay burdens on other mens shoulders, from which they withdraw their owne. His Apostle counts those wise men who take heed to themselues & whose liues are circumspect. Who can commend *Noah*,
his

his shipwrights, who made an arke for the safetie of others but were not themselves preserved by it? What wisdom is it to send others to the promised land, and build Tabernacles in this wilderness for our selves? What charitie to open the kingdome of heaven to others, and to beare keys to shut out our selves? He can never (bee said what can, to contradict) he I say, can never seriously seeke, nor earnestly thirst after the salvation of others, who hath no care to worke out his own. *Qui sibi nequam, cui bonus?* The charge Paul gave to Titus was, in all things to shew himselfe an example of good workes with incorrupt doctrine, &c. We are sooner perswaded by workes, then words, eye-sight, then heare-say to well doing.

Tit. 2. 7. 8.

Non sic inflatere sensus

Humanos edicta valent, quam vita docentis.

Practice will set an edge on the bluntest precept, and action is the best rule in our Rhetoricke, to moue men to put a good lesson in v're. The Pharises had tongues which spake by the talēt, but their hands scarce wrought by the ounce. Therefore no time shall weare out the staine wherewith our Saviour Christ did blemish them in his time, they say, and doe not. Their breast plate was all composed of *Urim* without *Thummim*, they had knowledge, void of holiness, resembling the coine, which being in it selfe white, notwithstanding drawes a blacke line. Or water in great mens kitchins which hauing purged, and clenfed other things, is it selfe cast into the sinke, & such are all they who Grecian-like knowe what is good, but with the Lacedæmonian forbear to practise the good they know. It is said

Mat. 23. 3.

f With their
tongues men
professe that they
are Christians,
when by their
deeds they con-
troule the truth
of their professi-
on. These speake
for them, these

witnesse against them, their tongues are partiall in this plea and speake out of the information of a deceitfull heart, Ier. 17. Their deeds giue evidence according to truth, for the kingdome of God consists not in words, but in power and practice. He is a miserable and unhappie man, who hath his tongue only to countenance his christianitie, in an unchristian carriage, and course of life. For whatsoeuer hee pretends in natures corrupt court of common pleas, where many men boast every one of his goodnesse; Prov. 20. 6: Yet is he sure to speed ill in the Kings bench where iudgement is already and irrevocably gone out ag' him. Not every one that saith Lord, Lord shall enter into the kingdome of heaven, but he that doth the will, &c. Mat. 7.

Mark. 7. 37.
Ioh. 5. 35.

Mat. 5. 16.

Phil. 3. 20.

2. Cor. 4. 13.

Mat. 21. 19.
Mat. 10. 16.

of our Saviour Christ, that he spake as never man spake, that he did all things well. Our Saviour saith of *Iohn Baptist*, that he was a burning and shining candle, It may bee a candle that hath neither warmth nor light, but *Iohn* had both a shining heat, and a burning light, his light did shew others the way, his heart did inflame them with desire of it. That precept of Christs was not given in vaine, and if it ought to be practised by any, then of such chiefly who should resemble the things allotted to the Temples service; which were double to those of ordinary vse. Let your light so shine, &c. shine we must, not so, that wee be like the Lizards which make prints with their feet, and dash them out with their tailes, but so, that saying and doing wee adorne the doctrine of our Saviour Christ: not so, that Lapping-like we cry there, as if our affections were fixed aboue, when yet they are fastned here below. But so that in heart and affection we aspire whence wee speake as *Paule* did and his like; not so, that we shew miserable penurie, in vnfruitfull plentie; penurie of conscience, in plentie of knowledge, but so, that by the light of life, and learning as two bright lamps wee may goe before, and guid others, through this region of darknes, into the land of light. The words of the Apostles flew as sparkles out of the fornace of zealous hearts, and their hearts were kindled with the fire of faith. We also belecue and therefore speake, &c. They make the best harmonie, and the most shall dance to their pipes, whose tongues and hearts are tied together, whose precept and practise kisse each other. Good trees bring forth more then leaues, by their fruits yee shall knowe the, if we haue a voice, to say, this is the way, and like *Plinie's* ~~amds~~ want feet to walke in it, trees we may bee, I say not good ones, but like that withered one in the Gospell, which was cursed by the breath of Gods own mouth. The doves eye is an ornament to the Serpents head. We must therefore be innocent as well, as wise, for as wise innocency foresees, and shunnes dangers: so innocent wisdom fits vs to doe, and suffer the will of our maker. Ministers are
sembled

sembled by starres which affect (as some say) those inferior things three waies, by motion, light, and influence; so they as fixed starres in the Churches firmament, must by the influence of their lips, *Feed*; By the regular motion of their liues, *Confirm*; And by the light of both, *Enlighten many*. Those that giue precepts of militarie discipline, require three things in a worthy leader, skil, vertue, and authority. 1. He must be skilfull not from report, or reading onely, as some tongue-tall captaines are, but such a one as knowes well himselfe to order his army, to protract and lengthen the warre, or drawe on the enemye. 2. He must haue vertue, that like a true leader, he may say of himselfe, my soldiers I would haue you follow my deeds, not my words: the former of these fits him for direction, the latter for execution, and both iointly cast a reverend, and awfull opinion vpon his person. So in the manage of spirituall warres, the Captaines must be men of skill, because the Priests lips must preserue knowledge, this knowledge must vtter it selfe by practise, for whosoever hath not vertue is blind, & where the blind lead the blind, leader and follower, both fall into the ditch; whereas knowledge followed with practise, procures an authority, and reverend esteeme amongst men, which I will make my first motiue, to induce this point.

How did S. Paul and his fellowes procure authority to themselves, we (saith he) giue no offence in any thing; that our Ministerie should not be reprehended. *Loquendi auctoritas perditur, quando vox opere non adiuvatur*. Iohn the Baptist was had in such esteeme that some thought he was the Christ. What great things did Iohn to purchase such applause? happily by some miracles hee wrought amongst them; but *Nullum signum fecit*, Iohn did no such things whereby to drawe the wonder of men on him, it was onely his mortified and sober course of life, which gained him this respect. Holynesse of conversation concurring with the measure of his vnderstanding. Timothy was a young man to whom the Apostle writes that no man should despise.

1.Tim.4. 12.

spise his youth, this may seeme not to haue layne in his own power, but the Apostle tells him how it may bee brought about, even by covering greenesse of yeares with gravitie of carriage, be vnto the that beleue, an ensample, in word in conversation, in loue, in spirit, in faith, and in purenesse. Thus, if his speech be gracious, and powdered with salt, if his life teach religion, as well as his learning, if out of loue he doe all good offices to all men, if besides the vse of an edifying lenity, he haue spiritual fortitude, to further Gods businesse, if through faith he can conquer such difficulties as otherwise would weary him of well doing, if an habitual puritie accompany, & adorne the rest: *Timothy* though young, shall neither expose his profession to contumely, nor his owne person to contempt.

2 Motine.
Mat.23. 13.

The growth of the Gospell is much hindred by our euill conuerlation, because hereby we shut vp the kingdome of heauen against men, for we neither goe in our selues, nor suffer we them that are entering to goe in. *Frustra alios inestabit ad pie vivendum qui nullum pra se fert pietatis studiū.*

Gen.30.37.

The labour seemes lost, and the paines to perish of such as would plant pietie in others, and make the law of vnrigh- teousnesse his owne rule. Mans affection by nature giues more credit to the eye, then eare, and the eyes of his vnder- standing, like *Jacobs* sheepe, too firmly fixed on such partie coloured objects, as say well, and doe ill, cause their af- fections to bring forth spotted fruits. The Prophet brings in God to demand disdainfully in the Psalm, with what face men of vncircumcised lips, and liues, dare presume to meddle with his mysteries. But vnto the vngodly, saith God, why dost thou preach my lawes, and takest my cove- nant in thy mouth, whereas thou hatest to be reformed, & hast cast my words behind thee? He speaks not by way of advise, or instructiō, it is not meet that the vngodly should meddle with my ordinances, &c. Nor vseth he a simple pro- hibition, let no vngodly man preach my law, &c. but with words of increpation, and sharpe reproofe he shakes them, saying, *Cur?* Why dost thou preach my laws? &c. Hee that

Psal.50.16.

sleeps

steeps his tongue in religion, and staines his life with grose transgressions, that publisheth Gods law with his mouth and preacheth lewdnesse by his manners, is like the Phisitian that should minister at once two contrary potions to his patient, the one being soveraigne to prevent death, the other deadly to take away life; whereof the latter & worse hath this advantage, that the eyes fasten more firmly, and stirringly on things seene; then the eare of what wee heare: and men are farre more aptly and lively led by practice, then precept; examples, then edicts. Thou therefore that teachest another, teachest thou not thy selfe? *Qui negligit recta facere, desinat & recta docere.* Let him cease (saith *Isidor*) to teach well, that cares not to live well. A spot in the face, doth more blemish the body then doth elsewhere a bile. Our moates are beames, our beames put out the eyes of others, as well as our owne, our moles, are mole-hills, our mole-hills, mountaines, from the hight whereof some throwe themselves headlong, as if no evill were to be feared where we goe before. The theefe may with as easy censure steale the horse, as he that saith thou shalt not steale looke over the hedge. The Lord expostulating with his people for their ingratitude, saith thus. I brought you into a plentifull country &c. but whē you entered, you defiled my land, &c. A great and foule fault indeed and deserving reproofe, but farre overgone in greatnesse by that which followes. The Priests said not, where is the Lord, and they that handle my law knewe me not &c.

Segnius irritant animos impressa per aures, &c. Rom. 2. 21.

Cum pastor per abrupta graditur ad precipitium grex sequitur. Jer. 2. 7.

Verf. 5.

Christ called *Peter*, Satan, when if carnall reason might rule a case divine, he gaue no ill counsell. *Master pittie thy selfe*, &c. Now whether it be that others indifferences be our faults, or lesser faults in vs breed greater offences, both which haue their truth and place, though no place here to lessen *Peters* rashnes, yet that for which *Peter* is so roundly come over by our Saviour with get thee behind me, Satan, the Pope would easily haue pardoned, or not so sharply censured for the intents sake. The number of the twelve Apostles was singularly & specially chosen amongst who

Verf. 25.

Iob. 1. 6.

Iohn. 6. 70.

Humano ca-
piti cervicem
pictor equi-
nam, &c.

Iudas stood as a cypher in Algorisme to fill vp roome, or as Satan amongst the sonnes of God. Haue I not chosen you twelue, and one of you is a Divell? Such piety & faithfulness, aboue others, had not beene required of *Iudas*, if he had not beene chosen before others to the office and dignitie of Apostleship, nor had he ever been clothed with so hatefull and odious a title, if the prophaners of so honorable a sanction, so sacred a function, were not most cursed of other creatures, and to bee counted the worst of all. A man of great science, and little conscience, whereto shall I compare him? hee is like an image which hath the head of gold, the body of brasse, or baser mettall, yea hee is more monstrous then the Poets picture, which hath a mans head, a horses necke, with varietie of other formes, and feathers.

Spectatum admissi. fletum teneatis?

Can any eye but teare, any heart but breake, can our bones but shake at the sight of such? better it were for others, they had not beene Prophets, for themselves, they had never beene. Will men be moued so much with words, which they see confuted with contrary deeds? Hands are stronger to ruinate, then tongues to renew; The one to scatter, then thother to gather, those to pull downe, then these to build vp. Will they not say secretly within themselves, whilst our words sound in their eares, *Cur ergo qua dicit, ipse non facit?* If there were such danger in sinne, why would not he himselfe shun it? would he doe otherwise then hee saith? Thus we strengthen the hands of the wicked that none can returne from his wickednesse.

Ier. 23. 14.

Our open reprehensions of them are so many secret and sealed condemnations of our selues. Comfort we other? we cast downe our selues. Threaten we other? we deceaue and send our selues to hell. Evill words corrupt good manners, but evill manners corrupt more, of Ministers chiefly. Others examples, if they be not lesse evill, yet are they lesse dangerous. But theirs are Basilisks which by their sight infect deadly. The light of the body is the eye, &c. The candle giveth light to them which are in the house, but going

Mat. 6. 22.

Mat. 5. 15.

out, men grope after the walls, like blind men, & the snuffe is offensive and vnfavorie: so if these eyes be darkned, these candles bee dimmed by some grosse offence, the losse of their light misleads, their sent is vnfavorie, and both quenches many good purposes & breeds abortiue births in the hearts and minds of the beholders. Let your light therefore shine with such an ocular demonstratiō of your faith, that men may see to imitation, what by voice is vttered for instruction. Otherwise (as in too many) if ill life quench the light of good learning, as by profitable doctrine *wee hew timber out of thicke trees*, so by dissonant condition, *Psal. 74. 6. 7.* and contrary practice *wee break downe all the carved worke*. Whereas if both hands were set to the Lords building, vprightnesse in liuing well, and diligence by teaching well, *wee should bee knowne to bring it to an excellent worke*. Salt is good, other things though they degenerate may notwithstanding by some meanes become profitable, after their corruption; but if the salt haue lost his savour, *Luk. 14. 34. 35.* wherewith shall it be salted? it is neither meet for the land, nor yet for the dunghill, but men cast it out: that goodnes is in such as haue salt in themselues; this contempt abides those that loose their savour.

Thirdly, the Gospell is hereby scandalized. For as others faults are oftentimes laid at our doores: so ours reflect after a speciall manner vpon our profession; the very reason that the Apostle giues in the person of all, why they forbear to giue offence, *2. Cor. 6.* Servants are inioyned to count their Masters worthy of all honour, and that for this end, that the name of God and his doctrine, bee not evil spoken of. This which he requireth at the hands of servants, how much more ought it to be performed of such as are imployed in the best service, of the best master? Least the wickednesse of *Elie* his sonnes, cause men to abhorre *1. Sam. 2. 17.* the Lords offering. Woe be to that man by whom offence commeth, it were better that a millstone were hanged about his necke, and hee were cast into the bottome of the sea, than to swim in that sea of sorrowes (wherein he should

*Qui ducunt,
seducunt.
Isa. 3. 12.*

3 Motine

1. Tim. 6. 1.

1. Sam. 2. 17.

Job. 41. 15.

1. Theſſ. 5. 22.

1. Cor. 4. 1. 9.

Pſal. 38. 16.

Gen. 9. 22. 23.

Pſal. 69. 4.

Pſal. 35. 25.

ſinke infinitely, & never find bottome) which remaines vnto him in the world to come. If any man beleene not the woe here denounced, what hath he to glory in more, then the outside of a Christian? If beleeuing, he be not moued there with, his heart is as strong as a ſtone, and as hard as the ne-ther millſtone. Seeing then our enormities impeach that au- thoritie we ſhould beare, and the Maieſtie of that meſſage which we bring, ſince they open the mouth of wickednes not againſt our ſelues alone, but our Goſpell, which is greater then our ſelues, yea the name of God, greater then the Goſpell; it behoues *Timothie* to walke more warily then other men, and never to thinke that he hath taken heed enough till he hath beheaded ſinne, if it bee poſſible in the conception, and held vnder every ſhadow, & ſhew (ſo farre as frailtie may obtaine) of outward euill. How many eyes are vpon vs? Who can bee attended with mee, or more ſharply ſighted? *ſpectaculum facti ſumus*, wee are made a gazing ſtocke vnto the world, which hates vs, and to the Angels, which ioy in mans reformation, and to men, who if we ſlip, reioyce againſt vs. The world with a malicious eye, lookes abroad on our leaſt blemiſhes; as the eye of wicked *Ham* with delight beheld that from which his brethren did avert theirs. Angells look on with gracious eies of tuition, to guard vs in our waies: men, if ſome behold, & not the beſt of vs, with ſingle eyes, like that Egyptian bird which picks whoſome food out of the ſerpents eggs; yet to other, and thoſe the greater part, wee muſt reſtore the things we neuer tooke, as we knowe who did; and though our penny too be good ſilver, bearing both the ſtampe of profeſſion and mettall of true ſanctification, yet *nobis non licet eſſe bonis*, we goe not for currant with them who haue taught their tongues to deprauē, and depreſſe what is well done, and they themſelues cannot doe, applauding all contrary appearance, with there, there, ſo would wee haue it. To what inoffenſiueneſſe of life ſhould this call, that ſuch a multitude of monitors, be aboue, and about vs? What wa- gineſſe, reverence, and ſtriſtneſſe of carriage ſhould this wring

wring from them, on whom heaven, and earth seeme to pore, as on their proper and peculiar object? They should be like those beasts mentioned in the Revelation, which were full of eyes. Because more then vsuall vigilancy is required, to the discharge of so reverent, and high a charge. They should be *Quercus iustitia*, so rooted in righteousness, that they bow not with euery blast, but beare out the force of all temptations. When others limpe, wee must goe vp-right. If they goe, we must runne. Be it they be fashionable in profession, profit not by affliction, ioyn'd in league with their corruption; for fruit, be as grasse growing on the house top, whereof the mower filleth not his hand, and in time of temptation fall away; yet must we resemble *Dauid's Palme*. In

Rev. 4. 8.

Psal 129. 6. 7.
Psal. 92. 12. &
1. 3.

The Qualitie of our site, or the soile we affect, desirously meeting God in his appointed meanes. Isay. 12. 3.

Gaudet regi-
us, &c.

The temper of our nature, which must be so renewed, that dung annoy it not, (i.) it sort not with delight in sinne. Prov. 8. 13.

A fimo ladi
putant quida.
Plin.

Our prooffe in affliction, whilst we grow vnder the crosse. Exod. 1. 12.

Innititur o-
neri.

Our fruitfulness, faith working by a liuely loue. Gal. 5. 6.

Semper illi
pomum est
subnascente.
alio.

The seasonableness thereof, being neither yntimely, nor too late.

As in such
who are some
ripe in their
owne conceit, &
therefore too
well conceited

The vertue of our leaues which must bee medicinall, whilst our lippes giue counsell, our liues good example vn- to others.

of themselues, &
too censorious of
their brethren.

Their lastingnesse, whilst they neither decay in colour, nor fall from the tree. We being as greene Oliue trees, fresh and fruitfull in the house of God. Psal. 52. 8.

It is a time-
ly endeavour
that intitles vs
to heauen: for
albeit none enter

To conclude this point, two things are carefully to be eyed of vs, a good name, and a good conscience more; this for our selues, that for others; this to secure at home, against secret accusations, subtile suggestions of sinne and

but such as strue, yet at that strue, shall not enter. Luke. 13. 24. & cortex in medicinam. Semper viret & non deiecit folia post decerptum fructum.

Huius folia germina

Satan, that, to warre abroad against euill surmises, false suspitions, slanderous tongues. care of conscience, with neglect of name, is a selfe-done wrong, mixt with a kinde of crueltie; care of name with neglect of conscience, is meere vaine-glorie. Cloathe not a good intention with an euill appearance, a misshapen coate may blemish a well shaped bodie, neuer was there euill so euill, that wonne not approbation, neuer goodnesse so good that escaped detraction. Not *Dauids*, the man after Gods owne heart, Not *Iohus* the Baptist, then whom, there arose not a greater amongst men: Not *Christs*, the worlds renowned Sauour, whose shooes latchet, *Iohn* thought himselfe not worthy to vnloose. Is the Disciple aboue his Lord? or the Seruant greater then his Master? then in reason not to expect a better condition. It hath bin done to the green, in all times, that haue beene euer of old; what then shall become of the dry? *Si bonum quod de nobis dicitur, in mente non inuenitur, magnam debet in nobis tristitiam generare; & e contra, si malum quod de nobis dicitur, in nobis non inuenitur, in magnam debemus letitiam proficere.* If the good which men report of vs, be not found in vs, wee ought to be sorrie; therefore on the other side, if the euill spoken of vs, be not in vs, wee ought thereat to reioyce: reioyce & be glad (saith Christ) for great is your reward in Heauen.

Math. 5. 12.

The third generall Head and Doctrins.

THis particle of connexion (*And*) stands not heere idle, but coupleth and ioyneth those things together, which if we loue not our liues so ill, as to loose them; we must not vnloose, and doe asunder. Sonne of man, I haue made thee a watch-man, &c. When I shall say vnto the wicked, thou shalt surely die and thou giuest him not warning, nor speakest to admonish the wicked of his wicked way, that hee may liue; the same wicked man shall die in his iniquitie, but his blood will I require at thy hand. Here therefore is another head, and a chiefe point, whereunto we are exhorted

ted, and in which our care must (as the next words import) grow gray-headed, the very same in effect with that exhortation which the Apostle in the Miletaine Councill, gaue Act. 20. 28. vnto the Ministers of Ephesus. Take heed therefore vnto your selues, and to all the flocke, whereof the Holy Ghost hath made you ouer-seers, to feede the Church of God, which he hath purchased with that his owne blood. Ministers are, as Christians, so Christs Embassadors, Christians, for their owne good chiefly, Embassadors for their brethrens. As Christians they must reconcile themselues to God, as Embassadors, seeke the attonement of others. No *Timothie* hath done sufficient in taking heed to himselfe, if he neglect his doctrine. We must duely be *Quercus iustitia*, oakes of righteousness, or righteous our selues, but wee must be *Quercus* in a derivatiue sense, that is, such as are to be sought after for spirituall sustenance, and reliefe. *Nihil ei sua iustitia suffragatur, de cuius manu anima percontis exigitur.* Christ compares vs to householders, Math. 13. 52. The provident householder, doth not provide for a day onely, but stores vp, to the end he may bring forth, out of his treasure, both new and old as need requires; so ought wee by studie, reading, hearing, conference, meditation, and all good meanes, enrich our braines, and breasts, that as faithfull and good Stewards of the Lords household, we may prouide, and bring things forth to the benefite of the familie. If either wee be ignorant of this practice of providing, or negligent to dispose of our provision, then *Pauls* *va*, or *Ieremies* curse, fals foule on vs. It is *opus Domini*, the 1 Cor. 9. Lords worke we haue in hand, which must neither bee left 1 Cor. 48. 10. vndone, nor yet done without due regard. Who shall rebuke the obstinate, comfort the feeble minded, strengthen the weake, heale the sicke, binde vp the broken hearted, seeke what is lost, bring againe what is driven away, and reduce a despairing soule from hell, if the Priests lippes pre-serue not knowledge? how shall the ruder know falshood to flye it, the truth, and how to try it, tryed, to retaine it, retained, to conferre their practice therewith, if the blinde leade the blinde? how (I pray you) shall the vulgar see sin, and

and the meanes to subdue it, wrath, and the way to shunn it, death, to avoide it, and life to secure it, if the Master in Israel know not these things?

The discreet housholder makes a difference betwixt his family, and him that tarryeth but for a day, betwixt his familiars and strangers, in the matter, and manner of his entertainment. Neither doth he giue the like vsage to all. The like must be done in doctrine, the dyet of mens foules, wee must haue milke for some, for others stronger meate, ignorance craues instruction; if affected, obiurgation; straglers must be corrected, lingerers exhorted, contumacy threatened, and mourners comforted. Wee must know when to mourne with Christ, and when to pipe with *Iohn* the Baptist. We must be the sonnes of thunder sometimes, as well as consolation. The vineger of the Law, and oyle of the Gospell must be so wisely tempered, and wrought together, that proud and haughtie spirits presume not, that bruised reedes breake not, smoking flax fall not into pangs of despaire. Wee must learne to become all things to all men, that by all meanes we may saue some; wee must not therefore onely care to be wise our selues, but dispose the wisdom of God to others: should not the shepheards feed their flockes? Let the answer be the Prophet, that thinke otherwise. The Lyon hath roared (saith *Amos*) who will not be afraid? The roaring of this Lyon, made the Apostle roare for feare: Woe is vnto me if I preach not the Gospel, and hee will one day teare all idle and dumbe dogges in pieces, for reward of their silence, and sinfull negligence. If the terrour of God, which I, or rather the Prophet perswades, cannot perswade vs to prevent our owne danger. The like necessitie of others doth sollicite vs, who cannot be saued except they belecue, nor belecue, vnlesse they heare, nor heare, except we speake. *Take heed vnto your selues*, is but one halfe of the Apostles counsell; and to all the flocke, there is the whole. Are we obliged, or bound hereto? *whereof* (saith he) neither Satan in malice, aliance by friendship, nor corrupt Patrons by Simonaicall compact,

1 Cor. 9. 32.

Ezek. 34. 2.

Amos 3. 2.

Motive 1.

1 Cor. 9. 16.

Rev. 10.

but

but the Holy-Ghost hath made you overseers, not to fleece, but feed, the end of your vocation, *The Church of God*, no Psal. 84. 10. meane honour in *Dauids* esteeme, which he hath purchased with his owne blood, such a price as cannot be valued to the worth. 1. Loe heare the deitie of the Patron. 2. The dignitie of our commission. 3. The purpose of our election. 4. The price of the thing committed to our charge, there is no one of these which might not, much more ought they all, to stirre vp our diligence, and awake our care. May any man without danger attend a flocke, which he hath more will to fleece, then skill to feed? can hee without breach of dutie, (I dare say sacriledge) neglect his dutie to such a Mother, as the Church of God? Dare hee deny his seruice to such a Master as hath set him ouer her? can hee without treacherie, suffer that to perish through his negligence, which Christ hath bought at so deare a rate. 2 Cor. 8. 14.
The loue of Christ constraines vs heereto. No man can adorne the bride, but the bridegroomes friend; and he cannot loue the bridegroom, who shoves not his affection by his effect of seeding the flocke committed to his charge. The best prooffe of our loue to the great Pastour, and Bishop of our soules, lyes in the performance of this great worke, that as by faith we apprehend Christ, and in him, our owne salvation, so we labour in loue, to comprehend so many as we may, within the compasse of the promise. They therefore that loue God, will doubtlesse labour in his Vineyard, that by the beames of their light, the grapes thereof may bee ripened, which if we doe not, it is past coniecture, that wee loue not; and if the loue of God be not in vs, the fiercenesse of his wrath, and wrath of his furie is kindled against vs, & bent to consume vs.

Let vs further see, and consider (the last inducement to take heed to doctrine) whether the reason heere vsed by our Apostle, to enforce his precept, can convince our reason, and confine our affections, to their right channell, in so doing, &c. Behold an honour and vilitie, such as the world cannot paralele, vilitie, that in so doing wee saue

our selues;honour, that not our selues alone, but those that heare vs.

One profit we reape by a faithfull discharge of our place, and calling is encrease of gifts, and growth of grace. It is his manner who giues, because he hath giuen, to requite the godly vse of his gifts, with his latter and larger graces, so that five talents employed gaine five, two other two, and one will multiply, so it be not hid.

Another benefit we haue hereby, is, that which is better then the Empire of *Alexander*, the riches of *Cræsus*, the topaze of Ethiopia, the Emeraude, the Iasper, the Hyacinth, and all the gold of Ophir, euen the peace of conscience, which *Timothie* may, (if it bee not otherwise through his owne default) enioy more constantly, and more plentifully feast with, then other men. The third vtilitie is that saluation which we with our faithfull hearers, and our hearers with vs, haue in common. If any place, or stand, may claime diligence, then doth that best deserue it, wherein diligence may most please God, and pleasure others. what more pleasing to God, then the advancement of his name on earth, the enlargement of his Kingdome in Heauen? what more pleasurable to man, then to enioy that peace in this life, which passeth vnderstanding; Gods presence in the next, without separation?

If the tenure of a mans land, or propertie of his goods come in question, *Iustian* may besteed him. If his bodie be diseased, *Æsculapins* can ease him. If his state be bare, or next to beggerie, friends may enrich or relieue him. The being we haue, is from the parents of our bodies. If a man be put in feare of life, or other losse, *Cæsar*, or his substitute may command the peace. Mans minde is naturally fraught with ignorance, and full of rudenesse, therefore schooles are founded for education. But what are the goods of this world, compared to the life of man? what is mans life, without Gods mercie rightly felt? what is soundnesse of body; to the health of soule? a worldly and outward peace with men, to that vnspeakeable, and glorious peace which

man

man hath with God? What is humane science, the best ornament of the naturall man, compared to the saving and sanctifying doctrine, which giues assurance of mans redemption? Suppose a being, (and it is not impossible for a man so to be) stript of the rest, whereof *Iobs* storie is a rich record, but without the knowledge of our saluation in Christ, and reconciliation with God, I may say of the rest, as *Iob* of his three friends: *Miserable comforters are yee all.* *Iob. 16, 2.* Two potent Princes, lay claime to both thy soule and body; the Prince of Peace, and duke of darkenes. It highly concernes thee to know, *utriusque*, to whether kingdome thou dost belong. Repaire to some *Timothie*, & he will cleare this case of conscience. *Revel. 3. 8.* Thou art naturally poore, blind, and naked, embrace that truth which *Timothie* teacheth, and it will enrich thee as gold doth, adorne thee as Robes doe, and as eye-salue cure thy spirituall blindnesse. The expert Physician, turnes thy sicknesse into health; but he is an odde man, and one of a thousand, who in the bitterest pangs of a distressed minde, can couer thy sinnes, and recouer thy soule. The naturall Parents beget, and bring forth, but to mortalitie, yea miserie immortall, except regeneration, which thou hast by *Timothies* helpe, come betweene. The Magistrate, procures thy peace with man, whose breath is in his nostrils, whose wrath is mortall as himselfe. Or if he liue so long, that thou see the graue before him, yet thy goods or bodie beares the smart, thy soule is not endangered, but *Timothie* drawes vp conclusions of peace twixt God and man, whose wrath workes both on soule and body, even to the casting of both into that place where the tormenters are spirits created of vengeance, the torment, fire, the maner, burning, and the measure, eternitie. We reade of *Prometheus*, that when he had framed man of the earth, but senselesse without life, being by *Minerva's* helpe lift vp to Heauen, he tooke thence fire from the Sunnes wheele, which applyed to that earthly Masse of mans body, gaue life to it. That which is fabled of *Prometheus*, is truly verified of our *Timothie*, who eleva-

The worke of the ministerie the worthiest worke. In want whereof

1. mans life is worse then death.

2. his health hurtfull

3. His peace the strong mans possession.

4. His learning like *Vriabs* letters.

5. His nature polluted in her purest naturals.

Iob 3. 23.

6 The Prerogative of his birth a bankarising in grace.

Math. 23.

red in affection, and conversation, to Heauen, to him who is the true *Minerva*, the liuely Image of his Fathers wisdom, thence as it were *à solis rotâ*, from *Maloch* his sonne of righteousness, the fountaine of light and life, he brings the fire of sacred doctrine, which laid, and by him applied
 1 Cor. 9. 1. to the hearts of men dead in trespasses and sinnes, doth quicken and make them his worke in the Lord. Many daughters haue done vertuouslie, but thou surmountest
 Prov. 31. 29. them all (saith *Salomon*) describing a good huswife. So may I say, that many commodities come to man by the helpe, and hand of man, but *Timothies* part excels them all. Since other benefites but better our outward state onely, which makes many worse then otherwise they would be, or procure the welbeing of the body, which is but the outward rinde of man; or purchase a better being of the minde by knowledge which is vaine, without the knowledge of Christ crucified, or giue a being in this life, by which, though we haue a name we liue, yet we are dead; or long being, which makes the end more bitter, and loathsome, vnlesse we be in Christ, new creatures. Since *Timothie* by his doctrine adorne the soule, our nobler part, with the noblest qualitie, making it partaker of the diuine nature. If men would rightly consider *Timothie*, and *Timothie*, himselfe, and them: they him as the Minister of Christ, and their saluation, he himselfe as one, them, as ouer whom the Holy Ghost hath set him; as they would be more swift to heare, that they might be saued, so could not he be slow to speake, that they might heare. So from the vtilitie, to the honour, the other branch of this Motiue. It was an honorable place which *Ioseph* held in *Pharaohs* court, yet *Danid* himselfe a King, prefers the basest office in the Church of God, to the greatest glory that worldly Kings without the Church can either inioy themselves, or confer vpon others. I had rather be a doore-keeper in the house of God, then to dwell in the tents of vngodlinesse. To be a controuler steward, or treasurer in a Christian kings court, or a keeper of the great scale, is a roome of more respect and honour, then

For ease and
prosperitie slay
the foolish.
Prov. 1. 32.

1 Tim. 4. 6.

2 Pet. 1. 4.

2 From the
honour.

Psal. 84. 10.

then the other: but to be a steward, treasurer and disposer of his mysteries, on whose thigh that name is written, *The King of Kings, and Lord of Lords*, is such an honour as kings themselves haue therewith beautified their scepters, and enobled their crownes. To be the servants, friends, and soanes of God, the heires of his kingdome, and coheires with Christ, is a prerogative, and that such as many Kings and Princes, haue never attained, and yet this honour haue all Gods Saints. But to bee Gods messenger to his people, and as it were the peoples mediator to him againe to open and shut the gate of life, to haue ratified in heauen what he doth on earth, to succeed the sonne of God in that ministerie and function, which hee exercised himselfe in the daies of his flesh; to be a fellow laborer in the blessed work of the more blessed Trinitie, the salvation of soules, is such an honour, as none may take vnto him, but he that is called of God, as was *Aaron*. Good men shall receaue crownes, Heb. 5.4. their pilgrimage finished, but good Ministers, not onely receaue themselves, but by their labours purchase crowns to others. Heb. 2.4. The iust man (as saith the Prophet) shall liue by his faith, but the man of Gods mercy, as he liues himselfe, so he begets other to the life of faith. Righteous men shall shine as the brightnesse of the firmament, but they that turne many to righteousness (Righteous Ministers) shall shine as the starres for ever and ever. Dan. 12.3.

Our Saviour Christ spared no paines on his tender body to traine vp soules in his fathers schoole, hee was so wholly taken vp with the excellency & execution of such things, that he quite forgot to eat his meat, *Pauls* imploiment this way was as well private as publike, by night as day, not without testimony of his teares. What is the charge which *Paul* giues to his pupill *Timothy*, is it not to preach the word? But how? With a holy importunity, *bee instant*, in what measure, or quantitie might *Timothy* say? so feldome, as all shall think it done in season? No, but such & so much as some will thinke, and not sticke to say (as too often they both say and thinke) that it is out of season. In season and

out of season, wherein if he faile, both is duty broken, and danger incurred, whereof hee is one day to heare with terror and confusion of face. The Church is a garden which we must weed: a fountain which we must keep both sweet and cleare: she is her husbands iewel, wee must watch for her safeguard: she is his best beloued, he therefore that loues God, must spare no paines to keepe her chaste. If I forget thee O Ierusalem, let my right hand forget her cunning, my pulses beating, my lungs breathing, & let his tongue cleave to the roose of his mouth, who prefers not Ierusalem in his mirth, that is, the welfare of Christs flocke, before all other ioyes in the world besides. This glory of ours (my brethren) so *David* calls it, and all other the instruments God hath lent vs, of his glory, and our husbandry, if they be not kept in vse they will become vnserviceable, & shall be eaten vp with the rust. Wee are called by God into his vineyard, which if we dresse not with diligence, prune not with care, and wisely vnderprop by our good example, the Master will come, pull vs out by the poles of our heads and put vs to tread the great wine-presse of the wrath of God. Christ compared his Disciples to a cittie that is set on a hill, we may also compare them to the hill, or mount whereon the cittie stands. 1. *Montes* are eminentiores terre partes, more seene and object to mans eye, then plaines & lower places, so in that height of place wherein they were set to be scene of all, more integritie, and pietie was required, then in the ordinarie ranke of professours. 2. The grasse springs purer, & more wholesome for pasture on those tops and heights of hills; so the Lords flocke, and sheepe of his pasture feed better, and fat sooner by Pastors examples, then by private persons.

Psal. 137. 5. 6.

Rev. 14. 19.

Math. 5. 14.

*Tam demum exempla probantur,**Quando rex aliis quod iubet, ipse facit.*

Psal. 65.

Cant. 4. 6.

Thirdly, the dewe and moisture, which falls from heaven vpon *Hermion*, descends from thence vpon the plaine of *Bashan*, clothing her vallies so thicke with grasse, that they laugh and sing, so from those mountaines of *Mirr*, & *Incense*

Incense drop and distill the dewe of heavenly doctrine, godly consolation, and saving grace, such as causeth the Saints to reioyce for their glory, & to sing lowd vpon their beds. This was prefigured in the law by the golden bell, & pomegranate, placed about the skirts of *Aarons* robe. The pomegranate signified the sweet savour of Christs death: the golden bell the Gospell preached; the ioint mixture of them both did intimate thus much, that God would make manifest the savour of his knowledge, & the saving knowledge of his sonnes sufferings by his *Aarons* and preachers in every place.

Now what is the doctrine which *Timothy* must teach, and take heed vnto? for matter, the truth of God, without traditiō, for measure, fully, keeping naught backe, for manner, in a holy boldnesse, discreet roundnesse, in loue with diligence, applying himselfe to the hearers capacitie, with desire of Gods glory and their good. His words thus guided by knowledge, backt by truth, tempered with loue, applied with discretion, and forced from a knowne watch over his owne waies, shalbe like apples of gold in pictures of silver; like the words of the wise, which are as goads, & nailes fastned by the Masters of the assemblies. As goades they shall rowse them out of the sleepe of sinne, as nailes fasten, and ioyne them close to Christ their head. Hee shall be vnto them the sweet savour of God vnto salvation, they an acceptable sacrifice vnto Christ, by his admonition. But where is this truth found? in the Turkes Alcoron, or Popes Canon? No, but with him alone, who saith of himself, I am the way, wherein walking we stray not: the truth, which embracing, we erre not: and the life without which we die, although we liue, a spirituall death, in a naturall life. To this Christ, all both Prophets and Apostles send vs, as the wellspring of life; and Christ to the Scriptures, search the Scriptures for in them yee thinke to haue eternall life; and they are they which testifie of me. Where he is so far from impeaching that authoritie, & sufficiency which the Iews gaue vnto the Scriptures, that he doth not only, as it were

coun-

Math. 15. 9.

Rom. 1. 8.

Ier. 2. 13.

Rom. 1. 7.

Rom. 3. 28.

Four differences, debated betwixt Rome, & Rome, that was and is.

The first about the efficient cause of our iustification and salvation.

1 The faith which Paul meant implies a confident boldnesse and firme

perswasion. Heb. 3. 6. Eph. 3. 12. Rom. 4. 20. which respecting the word relies thereon without a pawne, finding in God a safe harbour as in the bosome and necke of rest it selfe. Pl. 11. 1. Repairing to the Master of heavenly requests, useth *παρρησία*, libertie of speech in asking as his will, and our wants direct, or otherwise as her state requires, being in the mean time supported & possessed with assurance of obtaining her suit. Secondly it appropriats and applies the promise of salvation personally as it doth also other the treasures of Gods Church, Act. 15. 11. David by this faith praiseth God for the forgiuenesse of his particular sinnes. Pl. 103. 3. Paul assureth himselfe of Gods favour and love in this life, and of his vndoubtable salvation in the next. Gal. 2. 20. Iob comforteth himselfe with the assurance of his redemption and resurrection to life, Iob. 19. 25. 26. 27. I knowe, &c. This Christ iustified in Thomas, crying my God and my Lord, when he reioyned, thou hast beleueed Thomas. Mary of her selfe, when her soule reioyned in God her Saviour. This kinde of beleefe our aduersaries utterly renounce and revile which yet makes the difference betwixt Christian obedience and godly honestie, and euill carriage and honest infidelitie, and without which it is impossible for to please God. Heb. 11. 6.

countenance and covertly commend that their opinion, but openly argue and reason therefrom. Notwithstanding the Church of Rome doth not only wrest, corrupt, misconstrue, contradict, and disanull these Scriptures, but teach for doctrines, mens precepts. Rome was sometimes a famous Church, her faith was published throughout the whole world; *sed quantum mutatur ab illa?* How farre is she fallen from her first loue? for her children haue committed two euills. They haue forsaken the fountaine of liuing waters, which refreshed the Saints hearts in their necessity with sound comfort, and digged them pits, that can hold no water to comfort her now revolted brood withall.

S. Paul taught and Rome receaved it: that a man is iustified by faith without the workes of the law.

The Romanists maintaine a iustification by workes, and a merit of the same, without the faith which Paul meant.

1 Against the professed and profound disputes of our Apostle there, and elsewhere.

2 Against the end of good workes; supream, which is Gods glory. 1. Cor. 1. 21. subordinate, being ordained for vs to walke in. Eph. 2. 10. By walking therein to winne others. 1. Cor. 7. 14. witnesse our faith. Iam. 2. 18. Testifie our thankfulness. Luk. 1. 74. 75. and settle vs in the assurance of our salvation. 2. Pet. 1. 10.

3 Against the law and Prophets. *Moses* proposing a reward of mercy not merit to them, that loue God and keep his Commandements. *Exod.* 20. 6. *David* deriving expressly all reward therefrom. *Psal.* 62. 12. and pronouncing him a happy man to whom the Lord imputes righteousness, without workes, as one interprets, who could neither mistake his meaning, misconstrue his scope, nor erre in right conference of the Scriptures. *Rom.* 4. 6.

4 Against the tenor and title, by which the state of salvation is firmly holden, which is the adoption of sonnes, no earned hire of mans service, since the seed of the bond-woman cannot inherit, with the free-borne. *Gal.* 4. 30.

5 Against the light of reformed reason, since wee afford,
1. nothing vndue, for he made vs and not we our selues, yea and made vs againe, both in our redemption and renovation. *Psal.* 100. 2. Nothing proper, he working in vs, as subjects, by vs, as instruments, both wil and worke. *Phil.* 2. 13. 3. Nothing profitable for what can wee doe, so well as to deserue of him, to whom our welldoing doth not extend, *Psal.* 16. 4. Nothing proportionable to Gods bountie whether we doe or suffer, obey or beare, for what is a light and momentary affliction to that glory which for, *first*, weight cannot bee countervailed by a world of woes, *2. Cor.* 4. 17. *Secondly*, for eternitie admits, neither abatement, limit, nor intermission. *Rom.* 8. 18. *Thirdly*, for excellency surpasseth all, that eye hath seene, care hath heard, or any heart of man can conceaue. *1. Cor.* 2. 9. *Fourthly*, so farre, as no speech can vtter because it is vnspeakable.

6 Against the drift and maine scope of the Gospell. 1. Manifesting that righteousness in Christ alone, by which the law is fulfilled, Gods iustice satisfied, and life obtained so absolutely, that if righteousness bee by the law, &c. So plainly as not of workes, least any man should boast himselfe; so peremptorily, as yee are abolished from Christ whosoever are iustified by the law, yee are fallen frō grace; *Gal.* 2. 21. *Eph.* 2. 9. distinctly, with direct exception to our righteous deeds. *Gal.* 5. 4. 2. Speaking of the never enough admired meanes of our salvation,

- Heb. 10. 14. salvatio, as of a thing already done not to be done, perfectly, not in part, by another for vs, not by our selues, or any worke of God in vs. Freely without merit or motiue on our part. Fully without our furtherance, in our incogitancy without knowledge. Having neither will to affect our spirituall welfare, we being dead in such desires; nor goodnesse to deserue well, being vngodly sinners; nor reason to expect such good, being enemies, nor power to doe for our selues, because we were of no strength. 3. Pointing out Christs person for the author, his blood for the price, his passion for the mean, his glory as the finall cause, the riches of his goodnesse as the efficient and impulsue, so that the true Christian need neither buy it in the royall exchange of the Romish merchants, nor seeke it by intercession of Saint or Angell, nor can challenge it for the worthines of his owne workes, or thinke to purchase it by the overplus of other mens.
- Eph. 2. 5.
 Rom. 5. 6. 8.
- Rom. 5. 10.
 Rom. 5. 6.
- Heb. 5. 9.
 1. Pet. 1. 18. 19.
 Heb. 9. 22.
 Eph. 1. 6.
 Eph. 2. 7.
- Rom. 11. 6.
 Rom. 5. 1.
 Gal. 2. 21.
 Rom. 4. 16.
in which is yet the fittest mean to set forth the grace of God as the Apostle himselfe there imports.
 Luk. 17. 8. 10.
God owes vs no thanks though we doe all things commanded, because wee ought to doe the same where or what is our desert then, who doe not all?
- 7 Against all grounds of Christian confidence and consolation. 1. The mercy of God which is lesse magnified by mans merit. 2. The merit of Christ which is mangled and made insufficient without supply of theirs. 3. Grace which is disclaimed, for if it bee of workes then is grace no more grace. 4. Peace of conscience which is discarded, for being justified by faith we haue peace with God. 5. Christs death which is frustrated. 6. The assurance of Gods favour which is forfeited, therefore it is of faith that the promise might be sure to all the seed. 7. Faith. 8. And the promise, which are made voide and of none effect.
- 8 Against our Saviours application of the exāple drawne from the husbandmā. If an earthly master owe not so much as thanks to his servant for his good service, on whose head hee made not the worst haire blacke or white, into whose hands he put no pith, neither infuseth the least force into any other part, much lesse is the heavenly master and maker of mankind, bound, or beholden to such for their broken service, as he fashioneth secretly in their mothers wombe, supports by his providence each moment of their time

time, and begets to the hope of better things. Such as hee 1. Ioh. 4. 19.
loues first, or they could not re-loue. Such as he giues to, or 1. Cor. 4. 7.
they could not re-giue. Such as hee beginnes it in, or they Phil. 1. 6.
could doe no good. Such as he goes on with, or they 1. Cor. 15. 10.
not persist in the good begun. They therefore that extenu-
ate grace, to apparell nature with her stolne plumes, that
obscure Gods glory to leaue matter of glorying in them-
selues, never learned that language of the spirit, when they
haue done all they can to say they are vnprofitable seruants.
If seruants, then out of duty they ought to doe what possi-
bly they can doe; if vnprofitable, what so great vertue can
spring thence of power to turne dutie on mans part toward
God into debt on Gods side towards man? Which were
in some sort to make the creator inferiour or subiect to the
worke of his owne hands, and to advance the clay aboue
the Potter.

9. Against the extent of Gods mercy, and full effect of
Christs merit whose meares they pitch in this life onely. Ioh. 3. 16.
dishonorably to God whose bounty in giuing his beloued
sonne to the end &c. should so lesse bestead then his owne

n Papists confine Gods kindnesse in Christ to this present life, averring Christ to haue merited grace
for them, by the right vse whereof they truly and properly merit for themselves, and are fully worthy
of everlasting life, after that insolent assertion of the Rhem. 2. Tim. 4. 8. Hereby 1. they make Christs
merit a remote and inchoating cause in this businesse, their owne the compleat and immediate. 2. Christs
infinite worth of finite efficacy, their owne forged, finite & defiled workes of infinite force. 3. the surety
to pay a debt, not for the discharge of the debtor, but to the end that the debtor should more fully and
sufficiently discharge it himselfe. 4. Men more beholden to themselves then they are bound to God, si-
thence he only enables them by grace to doe well, they are therefore to depend upon their owne deeds,
by which they deserue that life, to the attainment whereof all that ever Christ did serues but as an
introduction, or disposition which they can accept of, or reiect at their pleasure. 5. They set up too arro-
gantly mans righteousness against the righteousness of God. Rom. 10. 3. 6. So should workes merit
which are 1. too due to deserue, as Christ: Luk. 17. 2. Too impure and void of proportion with eterni-
tie, as Ferus grounding on Isa. 4. and Rom. 8. 18. 3. Not our owne but his workes in vs, as Paul.
Eph. 4. Then good habits and deeds which God hath enabled vs to doe binds him in iustice to giue
vs more, so that he should be vnjust if he gaue it not. Against Durands vnanswerable reason that no
mans free gift can bind him to giue more. 7. Then should that grace either make our workes perfect;
or mans imperfect workes should thereby become meritorious. If the first, whence come the complaints
of men in the state of grace yea of highest stature in that state. Rom. 7. Psal. 130. If the latter, then
must God, who is perfectly iust, change this righteous sentence of his law that every transgressor is cur-
sed, and only the perfect keeper thereof blessed. Gal. 3. 10. 12.

Gal. 3. 10.

2 Tim. 1. 18.

Heb. 9. 28.

2 Cor. 5. 21.

Luk. 21. 28.

1 Cor. 1. 30.

Heb. 10. 19.

Ioh. 14. 2.

Eph. 2. 6.

Eph. 1. 5.

Eph. 2. 7.

Pl. 103. 13. 14.

Rom. 9. 11.

1. Sam. 12. 22.

Isa. 43. 25.

Ezek. 36. 22.

Rom. 9. 11.

Rom. 11. 35.

Mat. 7. 18. 19.

intention, and the Evangelists relation beare vs in hand. Discomfortably to man whom they desperately expose to that curse whereto all are liable, who for life relie vpon their owne performance of the law. Dissonantly to that which the Gospell giues thereto, as well at that as this day. Detractingly to that righteousness which is shouldered out of its proper place, that redemption whereof wee partake not fully, and in each respect, till after dissolution, and then onely through him, who was therefore giuen, that blood and obedience which is the proper, compleat, and meritorious meanes of our entrance that ascentio which is the immediate cause of our session in the heaueliest places.

10 Against the nature of God himselfe, who is mercifull, gracious, and bounteous not through obligation, as indebted to any, but by a voluntary communication of his gifts and graces flowing originally from his good pleasure as the fountaine and first motiue, exhibitively from Christ, whose death and passion are the only meritorious cause, & (to vnfold the effect of an impatible nature after an humane manner of speech) are impulsively occasioned vpon the exigence of mans misery.

2. Whose pleasure and purpose is absolute within himselfe, and whatsoever hee delights in, or doth good to without himselfe, is for that which is in, and from himselfe.

3. Whose indulgence is neither deserved, nor desired, but hee promiseth and performeth freely out of an inward and essentiall propertie, without all externall prevention or provocation.

4. Who delights in shewing mercy, not vrged, allured, or outwardly set on worke, but out of a liberall and selfe inclination, a gratuitall and independent propension of nature, doth he pleasure vs, because mercy pleaseth him.

5. Whose kindness towards vs in Christ Iesus is much disgraced and disparaged by the pretended worth of mans workes, since no created vertue is so powerfull, or power of vertue, to binde, & bring the creator within a compasse of a debter.

11 Against the scope of that parable, Mar. 20. each part whereof speakes pithely against all ability in man to merit.

Do the labourers offer their service, or the householder goes forth to seeke the labourers? Loe mercie preventing by invitation, I am found of those that seeke mee not. Isa. 65. 1. Come they vpon their call? It is mercy and that moving by attraction, no man can come to mee, except the father Iohn 6. 44. drawe him. Labour they being come? They are enabled thereto by influence of grace. It is God that worketh Phil. 2. 13. in vs both will & deed. Receaue they the peny their labors ended? Behold mercy rewarding out of a benevolent disposition, Is thine eye euill, because mine is good? doth he stop the murmurers mouthes by an impeacheable power and prerogative, that it was lawfull for him to doe as he listed with his owne? then if his worke had earned, and not his larges giuen the hire, he could not rightly cal that his owne, which was alienated, and become anothers, nor (which was more) assume the libertie of giuing equall recompence to vnequall labours, with a due reseruatiō of that iustice which giues to euery one his owne. nay then their eyes had not beene euill and envious (as was objected) but Gods distribution in giuing to them their pence too, who came in the last houre, had beene partiall and vnrightheous.

12 Against the truest touch-stone of the truth of doctrine: for if the glorie of God cannot be communicated to any creature without a curse. Isa. 45. 8. compared with Ierem. 17. 5. then the point wherein they differ from St Paul, is a Popish device, hewen out of the invention of mans braine, since it diuides Gods honour, and imparts the incommunicable glory of the Creator to the creature.

13 Against the experience and profession of Patriarkes, Prophets, Apostles, and other the men of God, who never stood on like rearmes with their Maker. I am not worthie

If nature then pride her selfe of any inbred vertue and proper power of so much as assisting to her first call, cut her in the mouth with that negation, Not vnto vs O Lord: if of strength to concurre and coöperate with grace assisting, curbe her againe with Not vnto vs. If yet borne up with her borrowed plumes she soare so high as to claime heauen by merit, for her habitation, conuince her of pride and presumptuous intrusion by warrant from him, vnto whose name we giue all the glorie of our preuention, employment, compensation.

Gen. 32. 10.

Psal. 143. 2.

Job. 9. 30.

Verse 2. 3.

2 Cor. 12.

1 Cor. 15. 10.

2 Cor. 11.

Phil. 3. 9.

Papists act their
opposite part on
the Popes owne
theatre.

(said *Jacob*) of the least of all the mercies, &c. much lesse did he thinke himselfe worthy, fully worthy, (as the Romish Pharises are opinioned of themselves) of everlasting life. *David* the man after Gods owne heart, appeales from the iustice of God, to his mercy: *Enter not &c.* *Job* who had letters of commendation from God himselfe, not onely debarrerh himselfe of the plea of innocency before Gods Throne: If I iustifie my selfe, my owne mouth shall condemne me. If I say I am perfect, it shall also proue me perverse; but debaseth and beatech downe all imagination thereof in others, how should man be iust with God? if hee will contend with him, hee cannot answere him one of a thousand. That privileged Apostle, so abundant in labours, so much in perils, and more then a conquerour in all, yet out of himselfe (a regenerate person) to bee found in Christ, renounceth his owne righteousnesse, to be invested with the rich mantle of Christs merit.

14 Against their owne forces affronting them: for, *suis & ipsa Roma viribus ruit*, the division of languages is the confusiō of Babel. *Decet parabola gratiam non debitum esse, &c.* the Parable teacheth vs, that whatsoeuer God giueth vs, it is of grace, not of debt, saith a deuout Friar *Forus* vpon the Parable. *Math. 20.* In his iudgement 1 life eternall is a reward of mercy, no recompence of mans merit. 2. He drawes the reasons from the imperfection and disproportion of the reward, and our workes alleadging for prooffe. *Isa. 64. Rom. 8. 18.* 3. Touching the word *Merces* he giues this caveat, *Quod si audis mercedem polliceri, scias non ob aliud esse debitum quam ex promissione diuina. Gratis promissit, gratis reddit.* 4. of merit he ouerthroweth all imagination, and disalloweth the very name. If therefore thou thinkest to attaine and retaine the fauour of God, let no mention of merit walke through thy lips.

Their Angelicall *Aquinas* vpon *Tit. 3. 5.* seconds him thus.

Ponit rationem salutis, excluditur ratio praesumpta, includitur vera, praesumpta quod propter merita nostra simus saluati, quam excludit cum dicit non ex operibus, &c. Rom. 11. 5.

Deut.

Deut. 9. *non propter iustitias &c. vera ratio est sola miseria*
dei. Iam. 3. 22. Luc. 1. *Didacus Stella*, a starre which some-
 times beautified the Romish firmament, subscribes to this
 truth. when hee desires not to bee looked on in himselfe,
 without the respect and reflexion of Christs righteousness.
 Looke not on me, but first behold thy onely Sonne. If thy
 eyes looke angerly on our sinnes, and behold me at the first
 sight, I shall die; I am vndone; but if thy eyes behold thy
 Sonne, and through him, mee at his backe, I shalbe safe, the
 beames of thy eyes passing by thy Sonne, shalbe meekned
 and made gentle in him; and so modified, come vnto mee;
 place therefore betwene thee and me, him thy Sonne, his
 crosse, his blood, his passion, his merits, that so thy iustice
 passing through his blood and merits, when it comes to me
 it may be gentle and full of mercy.

Stell in Luc.
 7. pag. 215.
 Non me aspi-
 cias, &c.

Moriar, peris.

Lastly. Against Gods open reiection and resolute doome
 passed vpon all such workes as want warrant for their mat-
 ter out of his word, right forme for manner which is faich
 working by a lowly loue, and aime not at Gods glorie (the
 Spheare which giues motion to all godly actions) as their
 principall end. Seeing then the Papists exercise themselues
 chiefly in matters not commanded, or if at any time they so
 doe, yet is not done after the minde and prescript of the
 Commander, since the end whereat they aime, is a mistaken
 marke of their owne setting vp, to wit, desert of Gods fa-
 vour, and their owne iustification: seeing all, or some, or
 one of these dead flies is alwayes found to corrupt the oint-
 ment of the Popish Apothecaries, God will not in mercy
 crowne, much lesse in iustice admit the merit of any such as
 not onely disrobe him of a part of that glory, which is sole-
 ly and wholly due vnto him, and which he will not giue to
 any other, but make him withall a chiefe receiuer of their
 theft and robbery.

The defect
 whereof caused
 God in iealousie
 as hate as fire,
 to renounce the
 ordinances of his
 owne lips, the
 sacrifices and o-
 ther seruices of
 the Iewes.
 Isa. 1. 12. 15.

Rom. 3. 27.
 Isa. 42. 8. and
 48. 11.

Rom. 4. 16.
 The second dif-
 ference about
 the assurance of
 saluation.

Secondly, Saint Paul preached the certaintie of mans sal-
 uation, making it the end of our free iustification by faith.
 They call this a diuinish faith, & cloathing them with curses
 as with a rayment, that subscribe vnto it. The pulses of
 Poperie

1 Conc. Frid.
 Sess. 6. cap. 13.
 Can. 15.

One reason why the Church of Rome cannot attaine this assurance, yerly partly in the change, partly in the corruption of that seed and food whereof she should be bred and brought up. For where the right seede is rightly sowne, where the true bread of life is faithfully broken without mixture of mans leaven, and the milke of the word sincerely suckt in, there it attaines the end for which it was dispatched, by causing the faithfull soule to put off, in the Apostles sense, feare of death, and loue of life. to affront Angels, withstand principalities, & contest with powers, to dispense with things present. for passing things

to come, for suspending with the affrightment of height, and discouragement of depth, as unable any, or all of them (backed with the countenance of any other creature) to separate it from the loue of God which is in Christ Iesus. Rom. 8. 38. 39.

Poperie beat so doubtfully about the assurance of Gods fauour, and particular certaintie of saluation (whereof yet St. Peter would haue vs to be perswaded, and with all diligence to seeke certificate) that she descries her selfe, to bee not diseased onely, but dead, dead through distrust and infidelitie. The pens and tongues of her champions crosse so palpably the maine drift and scope of the Scriptures in this head point, that they proclaime the things wherein they are exercised to be no matters of true godlinesse, because men are not built vp thereby in the knowledge of their owne saluation (the confirmation whereof is one subordinate end of wedding, 2 Pet. 1. 10.) as Pauls hearers were, when he grounded the defence and tryall of his doctrine, vpon their experience, and proficiency in this very point; which if they had not attained so certainly, as they could not therein be deceiued, then had his preaching done them no good; his prouocation had beene frivolous, and to no purpose, examine your selues, &c. to countervaille our countenance this truth of particular assurance they haue excogitated, a numberlesse number of toyes and vntuths, to turne men out of the way, to peace and tranquillitie of minde, they haue traced out by paths tending to destruction, and diseruication of mens soules, and the multiplication of their sorrowes. Such are Purgatorie pardons, pilgrimages, sale of superfluous workes, Beades, Granes, Rosaries, Medals, with the like hallowed things, things of great value, and rare vertue in their fancies, who sit in Popish darkenesse, and the Romane cell of death. But why do our aduersaries so traduce this doctrine, to induce their doubtfulnessse and distrust? The children of this world are wise in their generation, amongst whom none haue beene found more wise, more worldly, then the Romish crew, to support and prosper their avaritious and ambitious hopes.

Demetrius and the siluer-smiths haue gotten their goods by this craft; therefore *Diana* of the Ephesians must bee great. If the maide at Philippi be dispossessed of her diuining spirit, then farewell the hope of her Masters gaine. Should not they then couer the light which otherwise would discover them? Is it reason they abiure such charmes as haue beene, and still are of power to coniure wauering and vnstable spirits, within the bounds of their Churches circle, and cause them stoope to the lure of their insatiable lucre?

Act. 19. 35. 38.

Act. 16. 18. 19.

--- *Quis nisi mentis inops?*

Were they not reasonlesse if they should not (I say not onely willingly recept and receiue) but (as they doe) extort and steale such golden oblations?

Accipe nunc Danam in fidias & crimine ab uno,

Disce omnes: ---

See heere the deceitfull dealing of these treacherous Gracians, and by this one we may discern the rest. *S^t Paul* taught godlinesse to be great gaine, but the Paules & Popes of Rome haue since reversed, or at least inverted that sentence, by making gaine godlinesse, and godlinesse a pretence vnder the covert and colour whereof, they might with lesse suspition, or if it were possible, generall consent and conniuecie aspire to Satans stile, that as *D^eus mundi*, Eph. 2. 2. supreme god of this world, they might raigne and rule the same at will. *Thirdly*, he by an instance drawne from his owne person, proueth mans obedience to labour with defect in this life, and his perfection to be imperfect, whom yet I suppose to haue beene perfecter then their lord god the Pope is. They on the other side doe, and ouer-doe; they doe all commanded, and that perfectly to satisfaction, they ouer-doe so farre, as to spare superfluities, and ouer-plus of oyle to supply the wants of such foolish Virgins as will buy at their rate, of fīue kindes of righteousness that

The third difference touching mans perfection in this mortall life.

Rom. 7. 15. 18. 19. 21.

Oraculo vocis mundi moderari habenas, Et merito in terris dice-

ris esse deus. If the severall points of Popish doctrine, with the meanes of planting and supporting them, be thoroughly weighed, Poperie will appeare to be but a wittily contrived policy, ingrossing priuities, wealth and worldly pleasures.

Prov. 26. 12.

Act. 17. 12.

Heb. 12. 14.

Math. 9. 12.

Paul.

Rom. 7. 24.

Dauids.

Psal. 119. 5.

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raigne in the world. 1. The imaginarie iustice of some conceited ones. 2. The ciuill carriage of men morally good. 3. The glorious shew of counterfente Israelites. 4. The fained perfection of Popish professors. 5. The sincere endeavour of true Nathanaelites. the first in opinion is last in Gods acceptation, and the last first: but who they? Avant selfe-soothing iust ones, the wings of your hopes are clipt, which lets you to soare, you are not they. Repent ciuill worldlings, they were as honest as so, who were but corrupt branches, before they beleueed, Howle yee hypocrites, though you shine like glowormes, yet haue you not that holinesse, without which no man can see the Lord. Purge you, purge you Romane Catharists, the sounder and purer you seeme opinatiuely, and in your owne conceit, the more impure, and dangerously sicke you are. He was purer and perfecter then so, who was pained, and complained, *Miser homo*, O wretched man, &c. His wayes were likewise directer then yours, yet not so direct as was deservedly wished, that he could fully and perfectly keepe, (whereof you notwithstanding falsely boast) Gods righteous iudgments. God alone is that light which admits no mixture of darknesse, but if any man say that he hath no sinne, hee sinnes so saying, deceiues himselfe, deprives his soule of pardon, his conscience of true peace and turnes the truth of God into a lie, which saith that in many things wee offend all, the most renewed in many, the vnregenerate in all. For your ouer-deeds they exile you by an Ostracisme from the common-weale & wel-fare of Gods Israel. They are therefore but fig-leaues, wherewith you labour to couer your owne and others nakednesse; and the more you couer, the more you discover the guides which haue misled you, namely, nature and tradition. It is a carnall conceit bred and brought vp in the wombe of our corruption, I haue obserued all these things from my youth. And where humane edicts, stand for diuine statutes, men may easily over-weene. The gate is strait that leades to life, whereat tradition cannot enter, it is so fraught with that, which God requires

not.

not; the way likewise thereto is narrow, which nature through blindnes cannot finde; for except a man be borne againe, &c. Reioyce true Christians, though you cannot doe (through frailtie) that good which ye would, through Gods grace your defects are couered, your desires shalbe accepted, the good ye would doe shalbe imputed, the euill you hate, and through strength of corruption, or violence of temptation are haled to, shalbe discharged, seeing there is no condemnation to them (though the reliques of sinne remaine in them) that are in Christ. John 3.9. Rom. 8.2.

St Paul commanded euery soule to be subiect vnto the higher powers: the reason? because there is no power but of God. They arme subiects against their lawfull Soueraignes. They commaunde the slaughter of Christian Kings as an act meritorious, and Canonize the agents for Saints. such seede they cast into the Lords field, such tares are sowne by the man of sinne, and his Emissaries. Such is the salt wherewith the falsely surmised Peter of Rome, or rather the salt-Peter wherewith wrought to the temper of their fierie passions, they haue attempted to blow vp States. How is the faithfull Citie become an harlot? it was full of iudgement, and iustice lodged therein, but now they are murtherers. Her faith is turned into infidelitie, her piety into aspiring policy, her profession into faction, her godlines into game, so that where the seed was vncorrupt, & the soile once good, *Infelix lolium & steriles dominatur arena.* By reason hereof, that they consent not to the wholesome words of the Lord Iesus Christ, and to the doctrine which The fourth difference about subiection to temporall powers which they disclaime themselves, and difference with in others. which the true Church and her children onely haue fellowship, 1 Tim. 6.3. The blessed Trinitie, with 1 John 1. 3. ioyne with such as re-
taine and keepe Christs doctrine: The Father will haue the Sonne heard. Math. 17.5. the hearing of the Sonne is an essentiall marke and sure of signe Christs sheepe. John 10. 27 and the Holy Ghost the promised Tutor and teacher of the Church for euer John 14. 26. subscribes to that truth which Christ hath taught, inspiring vs with the true effects thereof. so that they who obey the Father in hearing his Sonne, the Sonne, in hearkning to such as he sends. Luke 10. 16. and where the inward worke of Gods spirit concurreth with the outward word of reconciliation, there men increase with the increasing of God. Col. 2. 19. whereas they who practise their owne devices, placing great holmes in their eye, whilst they despise Gods owne device, and spurne against his appointed meanes, haue neither promise from the Father of spiritual life, who teacheth, but by the Sonne, nor furtherance from the Son, who clenseth but by his word. Job. 15. 3. nor assurance or assistance from that spirit, which watereth and prospereth such onely, as the Father hath planted, & the Son purged with his beauenly dew.

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is according vnto god lines. What for want of good seed, the word partly taught, what for excesse of darnell, their owne additious, so many monstrous births are brought forth by the whoore of Babylon, the purple harlot, which opens her quiver to euery arrow. Add to her wresting and misconstruction of Scriptures, this further that she doth,

*The Papacy is a
hotch potch,
composed of the
shredde of o-
ther heresies.*

--- *Nonapascua querere, & amnes,*

2 King. 5.

Rev 22. 18.
*Tradition dis-
countenanced.*

2 Tim. 3. 15.

Rom. 15. 4.

Gadd after, and guide her louers to other pastures, and streames, then that greene pasture, wherein *David* fed: those still waters which refreshed him, chusing rather to bathe in the puddle of her owne inventions, then to wash in *Bethesda*, Gods poole: delighting more to defile her selfe with the one, then with the Syrian Leper to be censed by the other. Whose impudencie is such, that out of *Luciferian* pride of spirit (incident to none but the Antichrist) she challengeth to be heard before the Scriptures: whose impiety is so great, that she dare speake where they command silence, and that vpon paine of the greatest paine that God can impose. Why did *S^t Paul* send this Epistle to *Timothie* left at *Ephesus* about the Lords businesse, since it containes the same things which he receiued from his mouth? Had *Timothie* so riven a head, that *Paul* beganne so soone after his departure, to distrust his memorie? could he so soone be carried away with error or worldly cares, who had dedicated his childhood to deuotiō? Might not *Timothie* his asseveration, whom they well knew to haue beene taught by *Paul*, and left to that end for some space amongst them, might not the bare affirmatiō, I say, of his doctrine, to be Apostolicall, and suckt (as it were) from *Pauls* teat, haue supplied the place of an Epistle, to authorize his person, & stablish his doctrine, as well for after, as present times? Certes the Apostle might haue spared his pen, and paines, if he had beene Iesuited in this point, touching the authority of vwritten traditions. Did the Apostles, Prophets, and Euangelists, (all guided by one spirit) propose to themselues the same end in writing, that they had in preaching the message of life? it is more then plaine that they did. If mans perfe-

tion

Aion in this life, and eternall saluation in the next, was the marke whereat they ayimed in both, then why should some onely of things necessarie, be registred, and other of the same nature, and like necessitie be exposed to neglect, oblivion, corruption & discountenance of times, the moathes which bred in the Apostles owne traditions, and encumbered them, vpon the absence of their persons? Rash and inconsiderate actions are incident, to mans weake & improvident spirit; the omniscient spirit of God doth nought in vaine, nought but vpon deliberate grounds. If then the wil and word of God could haue beene kept purer and more entire, or alike entire and pure by tradition as writing, why was it written? Or if any part thereof (my speech keeps still within compasse of things necessarie) why not the whole? Was God so forgetfull, as when he had purchased and promised life to his Church, not to prescribe the way to it? Or so ignorant that man can devise a neerer, better, and safer meane to saue himselfe by, than God hath done? Was it out of good providence and discretion to omit things necessarie, & commend vnto vs matters of lesse importance? Was it out of envy, that he would not haue his minde fully knowne to man? Or impotency that hee could not aswell haue revealed it wholly, as by halfe? Or out of exception, that fitter pen-mē should record the rest then his Evangelists and Apostles were? When, or where doth God cancel that seale, and call it the commission which alone was authenticall? Wills he the end without the meanes, or such a meane as warres with it selfe, and disappoints of the end it should attaine? Did Moses or any of the Prophets in the old? Did the Evangelists or any of the Apostles in the new so mince the matter, as some doe? alter, and add to the Testators minde: allow or disallow (as some presume) what they thought meet? Can God bee charged with such blasphemies, or his actuaries, and pen-men iustly challenged for such treacherie? The law of the Lord is perfect. " May

Ioh. 20. 31.
2. Pet. 1. 12. 13.
2. Pet. 1. 3.
1. Cor. 15. 2.
Luk. 1. 1. 2. 3. 4.
Gal. 1. 6. 7.

There is no likelihood that God would haue so many things of greatest necessitie reserved to the publication of the putative deitie of the Pope which hee hath not revealed by his sonne. u Can ought be added to that is perfect? May additiō be made without marring it? Dare any man where addition is as dangerous as it is needlesse? Doth the spirit delude vs calling that perfect wherein so many

things lacke and those of necessary use? How much safer were it to fasten on the written truth which sufficeth to saluation then to forge untrue writings, and unwritten truths to the destruction of our soules.

Therefore they alone richly and fully afford things needfull to bring vs there to. Mat. 10. 19. * The same things for substance being penned which were preached. 1. *Papists preaching the Pope & his decretaline doctrine which is besides and contrary to S. P. Gospel cannot keep without compass of this curse. 2. Their Roman Evangelium, a Gospel framed on the Popes owne anivle A. 1592. ascribes to certaine holy beads, and the like trumperies, with the use of some Ave Marias, Pater nosters, or our Ladies Psalter, as much as P. Gospel gives to the bloud of Christ. viz. remission of finnes to all men in every place. Can any Christians heart but abominate such blasphemies, and yet behold more abominations then these. 3. A Iesuits Gospel broaching such blasphemies, as neither earth nor heauen can beare without trembling and astonishment. Here Marias milke is mingled with Christs blood, as the Sovereignst salve for a sicke soule, and which yet is more horrible and bellish (if it can be) the milke is preferred as more pretious. Vbera dextra, vulnera prensabo levâ.*

not this perfection be comparatiuely taken, that a fuller & clearer knowledge of God is had in the lesser booke of his law, then in that larger volume of his creatures? But the Prophet attributes such a perfection thereto, as can imply no defect, vnlesse the vigor, and force of the cause bee inferior to the vertue of the effect, converting the soule. Esay examines both faith and life of Priest and people by the law and testimonie. If they speake not according to this word, it is because (being but blind leaders of the blind) there is no light in them. The Apostles preached no other things then those which the Prophets and *Moses* said should come. The doctrine which *Timothy* is here charged to looke vnto, and touching which hee was to charge others that they taught no other, was not contrary but consonant to those Scriptures, wherein *Timothy* was trained from his youth; and those Scriptures were able to make him wise vnto salvation. what may wee thinke of *S. Paul*? was not he a good Christian? How doth he proue that and approue himselfe? But this I confesse, &c. Act. 24. 14. These words *Paul* spake. When? accused by *Tertullus*, and other Iewes. before whom? *Felix* a governour. In what cause, & particular case? The rule of right worship. Who did suggest the words he vsed? The spirit of God, for such was the promise, To what end and purpose were they vttered? To proue the truth of his religion, pietie and profession, where of God was author, antiquitie an ornament, the Prophets witnesses, and their records did containe the tenour: which tenour is here made the touchstone of Gods truth and triall of his sinceritie. Now either did Saint *Paul* faile in his prooffe, the spirit notwithstanding prompting him, or God failed in performance of his promise; or the Scriptures suffice to make a true and perfect Christian, such as *Paul* was in this life, and an inheritour of salvation (as we doubt not but he now is) in the next. If it were otherwise, the Apostle would never haue vndergone the burden of so bold an assertion, as elsewhere he doth. But * though that we (chose

by God to doe the worke of Evangelists) (to whom yet he restraines not his speech, but goes further and ascends higher) Or an Angel, meaning no evill one (as Satan when he doth transforme himselfe) but an Angell from heaven, pretending he were sent from God. If an Angell from heaven preach, &c. And that no man thinke these words of execration to haue fallen from him vnawares, or lesse advisedly, he toucheth the same string againe, saying as he said before, and leauing his latter supposall as a thing not possible, that such contradiction should come from heaven, hee iterates thus. If any man preach any other, &c. *As hily men* of God spake, so they wrot by diuine instigation, For first the Scripture the writing surpasseth all other writings. 2. The whole Scripture aswell the law which is the Gospell fore-told, as the Gospell which is the law fulfilled, is not a Rabbinicall fancie, Anabaptistical revelation, popish fiction, or any other humane suggestion. But thirdly, inspiration giuen of God. 4. The vse whereof is manifold, as, 1. to arme against error in opinion which it improoueth. 2. Corruption of life, by correcting iniquitie, & to furnish with a contrarie abilitie of holding. 3. That truth in iudgement which it teacheth. 4. That righteousness of life, wherein it instructeth. Some admitting the vtility of the Scriptures, gaine-say their sufficiencie, but amongst other errors it refells this convincing the authors for gainesayers of Gods spirit and purpose, seeing it is not meereley said to be profitable, but so profitable as naught is wanting therein to make y absolute, perhaps the people or laitie in whom so great furniture of knowledge is not required; not those only, but the Pastor too the man of God. And if an Angell from heaven, much lesse Antichrist regret, wee ought not to be troubled thereat, since the spirit of God doth not content himselfe with so plaine an affirmation thereof, but to beat the absolutenesse, and all sufficiency of Scripture into mens braines, and breasts, hee repeateth the thing againe more fully then before, being made perfect, or thoroughly furnished. May not the matter for all this be

Ver. 9.

2. Pet. 1. 21.

2. Tim. 3. 16. 17

yet

yet minced and this perfectiō, or through furniture meant of most good workes? To all good workes required of mā to doe. Haue the Scriptures God their author? Afford they all things necessary to soundnesse of faith and sinceritie of life, in their vse? Is the end of their transmission to posteritie by writing, to make me absolute, so absolute that there is no good worke wherewith God is pleased, & which hee requires in those whom he will saue, but they instruct him in it, and how to doe it? Then wee are content that this error of the Scriptures perfection should close our eyes, desiring no other, no safer conduct then they reueale, to that celestially Elyſium,

Sedes ubi fata quietas

---ostendunt.

Where the rich man saw *Abraham* and *Lazarus* in his bosome. Let all such as cannot be content with the Scriptures direction, goe as farre as they can,

(Non equidem in video, miror magis.)

Psal. 63. 4.

Beyond all perfection, for the further they goe, the fuller assurance of Gods favour they forfeit, the more frequent feeling of that loue and kindnesse, which is better then life it selfe, they forgoe, because they goe from God. We seeke not, we wish not to be wise or perfect aboue the folly and imperfection of that which is written: that is for higher wisdom, or perfection, then that which leadeth to life, & it rightly so called, life eternall.

2. Scriptures prescribe fully and precisely both what for matter we are to doe, and decline.

TIT. 2. 11. 12.

Prov. 2. 9.

Prov. 20. 18.

2. Cor. 10. 4. 5.

Col. 4. 6.

Eph. 5. 3. 4.

Psal. 119. 9.

Iſa. 50. 4.

Thy word (saith *David*) is a lanthorne vnto my feet, & a light vnto my path. Ps. 119. 105. The light of the lanthorne descries the euill we are to decline. By the guidance of this light we may be led forward to the practise of all good. What thought is there of mans heart which may not hence be established if doubtful? subdued if headstrōg? What words idle, or euill are not here reprobued, and may not be reformed? And wherewithall shall a young man (in whom affections most rage, and raigne) cleanse his way? What sorrow so great, or maladie of minde, which the tongue of the learned may not hence allay? what infirmity

bodily

bodily, or affliction worldly, may not mans spirit be taught hence to sustaine? Here is the season of salt, the force of fire, the defence of armour, the nourishment of meat, the solace of marriage, of spoiles the profit, of victorie the pleasure, of light the direction, of musicke the delight, the sweetnes of hony, and the hony combe. In heaviness it chearts vs, in wandrings recalls vs, giuing health to our bones, peace to our lines, & content to our soules. The faithfullest counsellor, strongest supporter, best interpreter of strange evets, and heavenliest moderatour of crosse occurrents.

Further since the matter of our practise without the right maner of performance, is but a carcase of religion without a quickning spirit: the Scriptures make knowne vnto vs that mans deed in Gods matters, is but a desire, at most an endeavour, which endeavour must bee thus conditioned.

1. Sincere, for he with whom we haue to doe, requires truth in the inward parts.
2. Serious, or earnest, for heaven is the hold which none surprise, saue such as will take no nay.
3. Setled or constant, because he that is holy must bee holy still.
4. Vniuersall or entire, for whosoever shall keepe the whole law and yet offend in one point, he is guiltie of all. Now what more fit rule or perfect square can be found to frame the Lords building by, then that which laies the foundation in sinceritie, reares vp the walls in fervency, covers the whole by constancy, and keeps it holy by entire obedience. Their madnesse hereby appears the more, who accuse the scriptures of want and imperfection, to the ende they may peice and patch them vp with their vnwritten verities, indeed lying vanities, traditions, or rather (as a com-pleat and a most acute diuine calls them) contradictions.

Which first Preiudice, yea frustrate Gods purpose in penning the Scriptures. These things are written that your ioy may be full. Againe these things, &c. Ioy is the companion, and salvation the end of faith. No ground of sollid peace, & true ioy can be wanting, where fulnes therof is found to spring, and the meane is not imperfect which begets a perfect faith, nor doth that faith frustrate which brings salvation. The Evangelist S. Luke wrote not of some only but all

H

things

No man can rightly praise or prize this pearle, who is not acquainted with Davids practise Pl. 119. Solomons direction and our Saviors search. Iohn. 5. His preparation must bee reverence, humilitie his insinuation, attention his companion, industrie his guid, and prayer the spokesman and the commentarie.

a By this sea-card may every wise Christian so guide & steere his owne vessell whether in storm or calme, as to awake with god in the morning, to walke all day long under his protection, to ly downe in peace & commune with him in the night season. Prov. 22. Deut. 33. 13. Sad. advers. Mon. h. Burdeg. 1. Ioh. 1. 4. Ioh. 20. 31. Mischiefs accompany traditions and their Patrons.

Luk. 1. 1. 2. 3. 4.

b. Scriptures
the sole, and suf-
ficient guid to
heauen. therefore
they but wearie
their bodies, &
spend their spi-
rits who walke
in by paths, &
the faster they
run the farther
they are out of
the way, since
they run not so
as they that ob-
taine.

things, which he had searched out perfectly, yet no other, then the Apostles were witnesses, and Ministers of, to *Theophilus*, that he might knowe the certaintie of those things wherein he had beene instructed. 1. *Lukes* diligence, which was not perfunctorie. 2. The successe, that perfectly. 3. The extent, that all. 4. Their authoritie, that no other then the Apostles themselues delivered. 5. The estate of the person to whom they were dedicated, *Theophilus* who before had heard and been instructed in them. 6. The state of the time wherein *Theophilus* lived, hauing himselfe heard, & beene taught of the Apostles. 7. The end of committing these things to writing, which was to cōfirme him in the things he knew; convince plainly 1. That not only that which the Apostles taught as necessary to saluatiō is writtē. 2. But also that the writing of such things is more necessarie on our parts who heard not the Apostles preachings & instructions as he did. 3. And to belecue and embrace nothing of things necessary, as Apostolical, which hath not^b scriptu^rest for the best warrant.

Secondly,

Act. 14. 3.

Phil. 2. 16.

Act. 13. 26.

Heb. 5. 12.

Rom. 5. 10.

They falsifie such attributes as confirme the same. Is not grace an infallible earnest of glorie? By the word wee are brought and stablished in this happie state, else why is it called the word of grace? Seeke we more then life? By the light of this Lanterne we are led thereto. Else were it mis-
tearmed the word of life. Desire we better things thē such as doe accompanie saluation? it reueales the same and how to attaine them. Else should the spirit delude the Church. Need we more or other food then that which nourisheth to life, and it eternall? And if when we were enemies, wee were reconciled to God by the death of his sonne, much more being reconciled (by the ministers of the word) wee shall be saued by his life. Either these titles are vntruths, or the Scriptures containe all necessarie truth for reformatiō of life and sincerity of beleefe.

Thirdly,

Admitting them, we cannot beleue the scriptures which purposely and peremptorily forbid all additions of men. Ad thou not vnto his words least hee reprove thee & thou be found a liar, which trade of lying and making of their
owne,

owne, if with the popish crew, it were not rise, they could not sell so cheap as they doe; nor so cause their volumes swell, but, *Quid Roma faciant, si mentiri nesciant?* VVhat should they doe at Rome if they could not over-reach?

They load the spirit of God with blasphemous imputations of falshood, & cōtrariety. The first, because it averres so pregnantly the sufficiency of the scriptures. The latter, because many things are fathered thereon contrary to that which is revealed; as adoring of images, calling on Saints, worshipping their breaden God, massing, communicating in one kinde, with those which *S. Paul* calls the doctrine not of Divines but Divells.

They rase the old foundation, and erect a new Canon. *Firstly.* The foundation personall is rased. 1. In deifying, & adoring a man, the man of sinne, as the sonne of man. 2. In doing no lesse to a peece of paist. 3. In adoring the creatures with the spoiles of their maker. They destroy the foundation doctrinall, or erect a new Canon in being wise about that which is written. We have saith (a Rhemish ringleader, & master builder of the Babilonish Synagogue) another foundation of Christian religion, diverse from the Apostolicall and prophetical scriptures. Therefore a new, another rule.

They take the wall on Gods word. The Cōncel of Trent embrace this trash of Apostolicall (as they stile thē) indeed Apostaticall traditions *par pietatis affectu & reverentia*, with the like reverence & pious affectiō that they doe the Scriptures. He doth no lesse deserue to be counted an Ethnick, who refuseth Ecclesiasticall traditions, then hee that reiects the Gospel, saith *Stella*. Papists in their Practise & punishments out-run this opinion fortifying traditiō with fire & sword, whilst they trample Gods edicts vnder foot. *Eckius* doth not obscurely intimate that mē must live more according to the authoritie of the Church, then after the

invocation, Images with adoration, Beads and other hallowed toys with a power that is proper to faith and repentance. The blessed mother of our Saviour, with 1. prayers. 2. A power over her sonne to command him. 3. In matters of mercy to manage them. And. 4. The milke of her breast with an equall vertue and efficacy to Christs blood.

Fourthly.
Papists a peremptory brood they dare give God the lie.
1. Tim. 4. 1 3.

Stap. in pref. in rel. princ. doct.
The papacy is pitched upon the sand of mans fancie since it finds no sure footing in the word
Sixtly.

Sess. 6. Decr. 1.
Non minus meretur inter Ethnicos, &c.
St. in Luc. 10. 16

Cap. de eccl. porro si plus vivere vis &c.
c As Angells and Saints with

Luth. in Gal. 1. Scripture. The lawes & rules of their irreligious orders are,
 7 & 4. 6. and haue been strictly kept in the omission & contempt of
 God indeed Gods commandemens. The contempt of their idolatrous
 doth dignifie & & adulterous Masse, the eating of a peece of flesh vpon a
 priuledge his Church but with friday, is more abhorred and rigorously intreated then the
 such caution & horrible guilt of Homicide, theft, avarice, vncleanesse, or
 reservation that cursing of parents. Whither tends the pretended authority
 be expects and of the Church aboue the scriptures, if not to prefer the dark-
 enacts of her nesse of her traditions before the light of *Dauids* Lant-
 the authoritie of horne? To make *Abanah* and *Pharpar* rivers of the *Italian*
 a law-giver. *Damascus* more soveraigne then all the waters in Gods
 lam. 4. The sub- Israel? VVhat other thing is meant by that blasphem-
 iectio of a spouse mous and vnchristian & challenge, provoking Protestants
 Pl. 40. 10. 11. out of the weake and false castle of onely scriptures into
 12. The homage the plaine field of Traditions? Whereby more strength
 belonging to a & authority is giuen to tradition for confirmatiō of truth,
 Lord. Mal. 1. 6. and confutation of hereſie, then to Scripture. What speaks
 The honour and their immoderate praises of tradition? those disgraceful re-
 power that per- proaches cast on the Scriptures? The Canon Law strikes it
 taines a head. dead, affirming the Apostolicall See of Rome to be respec-
 Eph. 4. 15. ted with such reuerence that men rather desire to know
 d. Made by Bri- the ancient institution of Christian Religion frō the Popes
 flow in his Mo- mouth, then from the holy Scriptures; and they onely en-
 tines. quire what is his pleasure, and according to it they order
 *Set out by Gre- their life and conversation. wherein *three* grieuous crimes
 gory the thirteenth. are combined with one breath. Arrogancie, defection and
 Antichristianisme. It is pride intollerable for thē to ascribe,
 or the Pope to assume an authority and power of ena-
 cting Lawes in Gods kingdome. Plaine Apostacy to
 take heed to Popish fables & commandemens of men that
 turne away from the truth. Vndoubted Antichristianisme to
 challenge hearing before Scriptures, & instead of searching
 them to enforce subscription to the Popes pleasures. The
 Asse finding the Lions skin, puts it on to domineere ouer
 other beasts, but when his Master found him, (whether his
 long eares bewrayed him, hapning to be seene, or his bray-
 ing betrayed him, fortunung to be heard) though he decei-
 ued

Tit. 1. 14.

ued others, yet him he could not gull. The Italian beast hath cloathed himselfe with the Lions skin, euen the skin of the Lion of the tribe of Iudah, I meane the power and authority of God, whereby he Lords it ouer all Fathers, Councils, Church & Scriptures. His Sycophants see and publish with applause; but to such Masters in Gods Israel as examine his title by the touch-stone of truth, his long eares, which from farre, suckes in such vniust aspersions, his brayes & brags of two swords, his concealement, & putting of Gods Candle vnder a bushell, that he might with lesse reluctation doe his feates in the darke, his traducing of Scriptures for obscuritie and insufficiencie, his impeaching of their authoritie, his suiting of their sense to the complexion of times, his changing of the very articles of faith, & founding of new, his silencing of that breath in cases controverted, which must cōsume him; his preferring of chaffe to wheat, of that which is worse then water to the wine of Gods Cellar, his supercilious & superlatiue stiles, with other like, bewray him to be the Ass, the Antichrist, who was to sit in the Temple of God, as God. 2 Thessal. 2. 4.

There is but one Law-giuer, whose 1 allowance they lack, whose 2 Lawes they disanull. Could God more plainly reiect such seruice, reprove such practice then he doth by that censure, which yet they contemne? * In vaine they &c. wherein our Saviour covertly proposing his will and word for the alone rule of all acceptable service, and opposing mens precepts to that doctrine which is diuine, vterly and vniuersally condemnes all such rules of his worship, as are contrary to, or besides the Scriptures. And all works grounded vpon such rules as are not learned out of the word, though for wisdom they make a shew as if they came from Heauen, for humility they seeme to proceed from a mortified mind, & for austerity do not spare the body, yet (take it vpon the word of an Apostle) do they neither please God, nor profit vs, since they are things of no value. Now Christ

Articulos fidei soluit Pontifex maximus Episcopus vniuersalis, Caput Ecclesie, Dominus Deus noster Papa.

Seuenthy. Iam. 4. 12.

Whatsoever defendes from the loynes of mans braine is man-bane in Gods busines.

* Math. 15. 9. In which kind none haue so much pestered the Church as they whose traditions are 1. dissonant to the truth. 2. for variety infinite.

3. in use fruitles. 4. in effect dangerous. 1. impeaching the authoritie. 2. implying an insufficiency, and 3. shouldring out of the exercise of Gods word.

Marke 7.8.

1.

Rom. 10. 2.

Verse 13.

The secret of the
Lord is amongst
them that feare
him.

The true seruise
of God consists
not in bodily ex-
ercises, which
profit not, but in
the exercises of
godlines, the
practice wherof
is most hard, &
burthen some, &
in truth impossi-
ble to the natu-
ral mā. Rom. 7. 8
Such is the cur-
bing of our irre-
gular wils, and
breaking the
clouds of our un-
towardnesse.

A voluntarie
and cheerfull re-
signation of our
selues to Gods v-
sage. Luke 9. 23.
bore ever it

stand with our temporall comfort. a delight in holy exercises, which by nature we cannot relish. Psal. 119. 97. a keeping of the heart in such plight as may command good motions, and haue dominion ouer unruly passions, which Christ calls a kingdome. Luk 17. Salomons conquest, & a great one too. Prov. 16. 32. a daily fostering of faith, with a constant fruition of her fruits & attendants. Joy, peace, loue, thanksgiving, equabilitie of mind in estates, a propension & willingness to depart hence at Gods pleasure, breaking out sometimes into a desire of dissolution. Phil. 1. 23. a forsaking of the world, not locally in habitation (as they do who confine themselves to some Frierie) but spiritually in affection, as they who renounce that corruption which is in the world through lust, vsing it as though they used it not. 2 Pet. 1. 4. 1 Cor. 7. 31.

we know to be truth it selfe, and *Paul* we acknowledge to haue lighted his torch at our Saviours lampe, but who are these that presume to lay the cōmandements of God apart, & obserue the tradition of men? 1. Such as are zealous in their profession: so were they whose zeale notwithstanding the Apostle reprobues, because it was not vsured with know- ledge. 2. Such are ouerawed with a feare, not priuiledged & spirituall feare, wherof the Prophet speakes, Psal. 25. but such as is taxed by another Prophet, because taught by the precepts of men. Isa. 29. 13. 3. Such as are wearied with pilgriuing, pined with fasting, & clogged with imposts of voluntary service: the Pharises did likewise furrow sea & land, fast often, sting themselves with thornes, lye vpon planks, beat their heads against wals, till blood sprung, yet never a whit more liked or allowed of God. Math. 5. 20, who requires not mangled but mortified members. Col. 3. 5. a living sacrifice, a reasonable service. Rom. 12. 1. And *Baals* Priests, who went further (lancing their flesh with knives. 1 King. 18. 29.) were farre enough from Gods kingdome. 4. Such as are wary & heedfull, but in the service of the worst Master, whilst they obserue their owne ordinances. 5. Such as run in the course they vse, but with more haste then good speed, since they walke not in the rode-way wherein *Dauid* safely ran, Psal. 119. 32. but run in those wayes wherein God suffered the Gentiles for to walke (i.) their own wayes. 6. Such as belecue in Christs merits; but not as true Christians ought to do, seeing their trust in Christs merit is, that he hath purchased grace for them, to merit for themselves Heauen by free-will if they list, thereby to be iust before God in themselves, and fully worthy of Gods kingdome, by which kind

of beliefe they are abolished from Christ, fallen from grace, and bereft of the benefits of his merit, as were the bewitched Galathians in the Apostles dayes.

Rhem. upon
2 Tim. 4.8.
Gal. 3.1. & 5.4.

Againe, when they draw men from the wholesome pasture of Gods word, to repast and feed in the strengthlesse chaffe of mans braine, doe they not reiect the commandments of God, that they may obserue their owne traditions? In the three estates of humane gouernment, Oeconomical, Civill, & Ecclesiasticall, the papacy masked with pretence of Religion & regularitie (*Davus like*) disturbes all. In the first which is Domesticke prohibiting mutuall offices of loue, obedience, hereditary succession, & due benevolence twixt Master & seruant, father & sonne, husband & wife. In the second dispensing with alleageance, disposing of scepters, deposing *Cesar*, & crowning of murtherous attēpts against his person with a Lawrell of new-sprung martyrdom. Touching the third, *Diruit, edificat, mutat diuina* prophanis. He destroyes & puls downe what God hath built, & with those Nimrodian rebels in the tower *Babel* seekes to raise the wals of *Babilon* higher then any mischance can soare, as *Niobe* somtime said of her selfe. He changeth diuine precepts into prophane & blasphemous fictions; whilst in euery commandement & branch of the Law, the word is made of no authority by the traditions which he hath ordained. By this time I doubt not but we see good reason of obseruing that Apostolicall rule. * *He that speaketh, &c.* The Prophets are Gods factors, sent to negotiate in these remote Regiōs. There traffick is the reconciliatiō & gain of soules. the Church is the ship wherein they imbarke, the world the sea whereō she floates, the word the card that directeth her course. *Timothie* as Pilot keepes the sterne. Tradition is the rock which he must shun, The place of arriual is the promised Land, that coelestiall Canaan which is aboue. His exchange there the richest for commodity, & rarest for perpetuity, euen the saluation of himselfe, & those that saile with him. Let *Timothie* then take heed to himselfe, that his life be vnreprovable touching the grosse offence, to doctrine, that

Papists pretending blasphemously that they fulfill the Law, doe disannull the Law by their superstitious devices.

Papa perturbat omnia.

Poperie out of a transcendent prerogative can godly transgresse all bounds of

nature, religion, humanitie, and ciuill societie,

forbidding the performance of promises, covenants, oaths, declaration of

truth upon oath, to those who

worship the God of their fathers after the

manner which they call heresie.

† Maior sū, &c.

I sit as a Queen & shall see no mourning. Rev.

8.7.

See Gualter on Mat. 13.19. &

Mar. 7.7.

* 1 Pet. 4.11.

1 Cor. 9. 16.

Math. 9. 19.

Math. 26. 15.

1 Cor. 4. 4.

Act. 20. 20. 24.

2 Tim. 4. 7. 8.

Math. 25. 21.

Math. 24. 46.

47.

that it be pure & profitable, to perseverance, lest beginning in *Leo* he end in *Cancer*. Let him looke to saying, because a necessitie is laid vpon him, Woe is, &c. to doing, because such as say & do, shalbe counted great in the kingdome of God, as well this of grace as that of glory. continuance, because not he that runs fast for a spurt, & setls before he come at the goale, but he that endures & not that for a time, neither till the sun of tribulation begin to scorch, but he that endures the heats & sweats of this holy Climate, & that to the end, he I say, or rather Christ saith it, & he alone shalbe saued. *Iudas* shone for a space, & gaue a flash as if he had bin a fixed star amongst the twelue, but time discovering his false faith, he proued a Comet or shooting star, being drawn down, & withdrawn with a *Quid dabit is?* what will ye giue me & I will deliuer him vnto you? *St Paul* on the other side approued himselfe to be a fixed star in the Churches firmament. 1. by his owne heedfalsnes, since he knew nothing by himselfe. 2. by his industry in teaching, whilst as a candle he spent himselfe to giue others light. 3. by cōtinuance in holding out vnto the end, witnesse that Swan-like song, *I haue fought, &c. that lone that his appearing.* Against which appearance the Lord prepare vs by a care so circumspect, as may keepe vs vnspotted of the world, a diligence so successful, as may gaine others, & by such a continuance in both, as may be intreated with that approbation, *Euge bone serue.* It is well done good seruant & faithfull, &c. Blessed is that seruant, whom when his master commeth, he shall finde so doing.

Soli DEO gloria.

ConfIrMet qVoD In nobls operatVs est JehoVah.



FINIS.

